A TREATISE OF THE Institution, right administration and Receiving of the SACRAMENT OF THE Lords Supper.

Delivered in XX SERMONS at St *Laurence* Jury, *London.*

The Third Edition.

By the late Reverend and Learned Minister of the Gospel Mr *RICHARD VINES.*

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Upon the ſight of

Mr VINES

His Poſthumous

TREATISE

OF THE

SACRAMENT,

October 18. 1656.

WHile thou grew'ſt here, thy fruit made glad
The hearts that ſin and death made ſad:
Leſt we ſhould forfeit of thy fruit,
Thy Life retired to the Root.

 Deſiring

Desiring with us first to keep
A Passover before thy sleep;
Weary of Earth, thou took'st thine ease,
Passing into the Land of Peace:
The threatned evil we foresee,
But hope to hide our selves with thee.
Though thou art gone, while we must fight,
Wee'le call it *Victory*, not *Flight*.
When God had taken up this *VINE*,
We thought to taste no more its Wine,
Till in the Land of *Salem*'s King,
We drink it new, even from the Spring:
But unexpectedly we find,
Some clusters which are left behind:
This Mantle from thy Chariot fell;
We know it by the pleasant smell:
Who knows but from this little seed
Some more such fruitful *Vines* may breed?
The *Tree of Death* bears precious fruit,
Though in the Earth it have no root.

Dear Brother, thou art gone before,
And I a wretch wait at the door!
Sin doth not only keep me thence,
But makes me loth to go from hence:
When Christ hath heal'd me of this sin,
And made me fit; hee'l let me in:
Till then, may I but in a Glass
See what you see with open face;
Sure it will raise my heavy Soul,
And these distrustful fears control!

And

And make me willing to be gone,
As knowing *whither*, and to *Whom!*
If Time be *Nothing*, as ſome ſay,
You that were with us yeſterday,
Are with us ſtill; or we with you;
Which is the better of the two.
The Soul imbodied in thoſe lines,
Doth make us ſay, that, This is *VINES:*
And if our hearts with you could be,
Our Lord would ſay, that there are we.
But as according to deſert,
The Heavens have got thy better part;
And left us but ſome of the Wine,
Whil'ſt they have taken up the *Vine:*
So we look up, and wait, and pray,
And yet ſtill feel, we live in Clay.
Here we are keeping ſin's account,
While ſome ſmall ſparks do upward mount,
Crying [*How long, Holy and True!*]
Till we are taken up to you.
Thus alſo we muſt follow *LOVE*;
To find our *HEAD*, and *LIFE* above.
He that is made by the New Birth,
A *BURGESS* of the Church on Earth,
And then by Faith can riſe ſo high,
In Divine *LOVE* to Live and Die,
Shall be tranſlated to your ſoil,
Remov'd from ſin, and fear, and toil;
And from this Houſe of Worms and Moles,
Unto that Element of ſouls,
Where every Branch becomes a *Vine*;
And where theſe Clods like Stars will ſhine:
God is not there known by the Book:
You need not there the Pruning Hook:

There you have Wine without the Preſs;
And God his Praiſe without Diſtreſs.
There we ſhall find our Eyes and Sight,
When we come to our Head and Light.
The Kernel is where you now dwell,
And we here ſtrive about the Shell:
You have the Reconciling Light,
Who are paſt Faith, and live by ſight:
No wonder then if you are one,
When Peace from Earth is almoſt gone:
We croud about a little ſpark,
Learnedly ſtriving in the Dark;
Never ſo bold as when moſt Blind;
Run faſteſt when the Truth's behind.
No Hereſies with you are ſown:
There's not a Truth but all will own:
A mixture we get here by rote;
And Errour keeps the *major* Vote.
There Pride and Faction cannot enter;
There's no Diviſion in the Center.
The Saints there play not Satans part;
They uſe not any Carnal Art,
There Righteous Brethren to defame;
And by untruths to blot their Name.
There you are Comely, and not Black:
Each One hath All, yet None do lack.
What ſin or ſmart can you befall,
Where *SELF*'s put off, and God is *All?*

Look up and ſee, now *VINES* is gone;
Are not the Stars the more by *One?*

No:

No: but *One* fewer in our ſight;
For we have forfeited his Light.
And ſuch an *One*, as all do miſs,
Save thoſe whoſe pleaſure darkneſs is.
And who can Number Stars above;
When Saints ſo faſt to Heav'n remove?
If but three ſuch in all our times,
As *USHER*, *GATAKER*, and *VINES*,
Were taken hence by fatal ſleep;
Three Nations ſhould conſent to weep.
And if an Age this loſs repair,
The Church will think it very fair.
They ſhine in Glory now to God,
Who ſhin'd and burn'd here to a Clod.
May ſuch a ſinful Worm as I,
Aſpire and aſcend ſo high!
That Kingdom's mine in Hope and Right,
Which you poſſeſs by Love and ſight:
That God, that Chriſt hath loved me,
Whoſe Glory bleſſed *VINES* doth ſee:
We were both waſhed in one ſtream;
And both enlightned by one beam:
One Garment alſo did us cloath:
At once One Pulpit held us both;
Much more one Church: for we agreed,
Both in One Method, and One Creed.
One evil we did both condole,
As animated by One Soul:
Me thinks where thou art, I ſhould be;
Although the loweſt in degree.
Though thou art gone, and I am here,
Yet is my Paſſing-hour near:
Time is at work both Night and Day,
Even when it ſeemeth to delay;

My Grave and Coffin are at hand:
My Glass hath but a little sand:
Now I am writing; and anon
They'l also say of me, He's gone.
Then I shall see the shining face,
Which is the Glory of your place.
But left in vain I hope and run,
Lord perfect what thou hast begun!

Richard Baxter.

TO

TO THE READER.

THe *Poſthumous Works of Learned Writers, like fatherleſs Children, are expoſed to many wrongs and injuries; Yea, ſuch hath been the fraud of ſome Impoſtors in the Church, that they have taken away the live Children of Famous Men, and put their dead ones in the room; Hence are thoſe ſpurious and ſupoſititious Books which have wandered up and down with their counterfeit Paſſes. That therefore no ſuſpicious thoughts may poſſeſs thee concerning this Treatiſe, which is here publiſhed under the Name of that Learned and Eminent Man* Mr Vines, *I*

do

do upon ſure and unqueſtionable Evidences give my publick Teſtimony, that it is his proper and Genuine Work, printed by the Copy that was written with his own hand.

Thy Well-wiſher,

Sutton-Coldfield,
Sep. 20. 1659.

Anthony Burgeſſe.

THE CONTENTS.

CHAP. I.

OF the Paſſover or Paſchal Lamb; Its ſignification, and the Analogy or Reſemblance between it, and Chriſt our Paſſover. Page 1

CHAP. II.

Of Errours and Corruptions in the Church; How ſoon they ſpring up; When they are a ground of Separation, and when not; That this Ordinance muſt be ſuitable to Gods Inſtitution: And the Communicants muſt be ſuitable to this Ordinance. p. 27

CHAP. III.

That the Lord Jeſus is the Author of this Sacrament. p. 52

CHAP. IV.

Of the time of this Sacraments Inſtitution, and of Judas *betraying Chriſt.* p. 63

CHAP.

The Contents.

CHAP. V.

Why Christ deferred the instituting of the Supper untill the night in which he was betrayed. p. 70

CHAP. VI.

Of the Outwards or Elements of this Ordinance of the Supper. p. 78

CHAP. VII.

Some Observations upon the precedent Discourses. p. 115

CHAP. VIII.

Of the Real Presence. p. 121

CHAP. IX.

Of the inward things signified or represented in this Supper. p. 130

CHAP. X.

A four-fold Exhortation from the premisses. p. 135

CHAP. XI.

Of Christs Mandate or Charge for the celebration of this Ordinance in remembrance of him. p. 150

CHAP. XII.

Of doing this in remembrance of Christ; The Properties of this Memorial. p. 159 CHAP.

The Contents.

CHAP. XIII.

A Lamentation for the neglect of this Ordinance. p. 163

CHAP. XIV.

How much it concerneth Miniſters to teach, and all to learn the true meaning of this Ordinance. p. 177

CHAP. XV.

The great Buſineſs that lies upon the Communicant, as oft as he eats this Bread and drinks this Cup, he ſhews the Lords Death. p. 185

CHAP. XVI.

The Lords Supper is an iterable Ordinance. p. 190

CHAP. XVII.

Of the Continuance of this and other Goſpel Ordinances in the Church. p. 193

CHAP. XVIII.

Of Worthy and Unworthy Receiving of the Lords Supper. p. 197

CHAP. XIX.

The Uſes which are to be made of the two laſt Theſes. p. 241

CHAP.

The Contents.

CHAP. XX.

What must be done where Discipline cannot be executed for want of Administrators. p. 247

CHAP. XXI.

Whether a Godly man lawfully may, or ought to stand as a Member of, and hold Communion in the Ordinances of God with such a Congregation as is mixt (as they call it) that is, where men visibly scandalous in Life and Conversation are mingled with the Good in the Participation and use of Divine Ordinances? Or, Whether this Mixture of Heterogeneals do not pollute the Ordinances, and the Communion to the Godly, so as they are concerned to separate from such Communion? p. 260

CHAP. XXII.

Whether the Lords Supper be a Converting Ordinance? p. 275

CHAP. XXIII.

Of Worthy and Unworthy Receiving, with some Cautions to prevent mis-judging our selves in the Case. p. 291

CHAP. XXIV.

Of Worthy Receiving, &c. p. 305

CHAP. XXV.

That a Godly man may receive the Sacrament unworthily. p. 318

CHAP.

The Contents.

CHAP. XXVI.

Of the Graces which are to be exerciſed and ſet on work in the Uſe of this Sacrament. p. 322

CHAP. XXVII.

Motives to quicken Endeavours to a fit or worthy Participation of this Ordinance. p. 333

CHAP. XXVIII.

Falſe and inſufficient Qualifications for the Receiving of this Sacrament. p. 339

CHAP. XXIX.

The Fruit and Benefit of worthy Receiving. p. 350

CHAP. XXX.

The ſinfulneſs of eating and drinking unworthily. p. 370

CHAP. XXXI.

The cauſe of this Sin, viz. Not diſcerning the Lords Body. p. 376

CHAP. XXXII.

The aggravations of the ſin of unworthy receiving. p. 381

CHAP. XXXIII.

The danger of this ſin. p. 385

CHAP. XXXIV.

Of Examination in order to this Sacrament. p. 391

The

The Bookseller to the Reader.

THis Treatise was very fairly writ by the Reverend Author Mr Richard Vines *now with God, and perfected for the Press with his own Hand; after which a great part of it was lost, and carried by a stranger that took it up thirty miles off, which yet (by a good Providence of God) was brought to his own hands again, to his great rejoycing, and I hope the Churches great benefit, which seems to be the design of that unexpected Providence, now that it is made publick. He omitted to divide it into Chapters and Sections (for the pleasure of the Reader) which notwithstanding is now done, together with the Contents of every Chapter, and of most of the Sections, which I thought good to certifie, lest any expressions therein should seem unsuitable to the Authours own* Genius, *and derogatory to his worth.*

T. U.

A TREATISE OF THE Right Inſtitution, Adminiſtration, and Receiving of the SACRAMENT OF THE LORDS SUPPER.

CHAPTER I.

Of the Paſſover or Paſchal-Lamb; Its ſignification, and the Analogy or Reſemblance between it and Chriſt our Paſſover.

1 COR. 5. 7, 8.

For Chriſt our Paſſover is ſacrificed for us. Therefore let us keep the Feaſt, not with old leven, &c.

§. 1. IT is uſual in handling the nature and uſe of Sacraments to begin with the *notion of a Sacrament in general*, and then to deſcend to *particular Sacraments*, which we call

 Baptiſm

Baptism and the Lords Supper, in their order; But the Field is large, and the compass great, and therefore I begin where the Lords Supper it self began; and that is at the *Passover*, at the death whereof, and out of the ashes of it, this Sacrament of ours like another *Phœnix* did arise. For our Lord at his last Passover, called πάσχα σταυρώσιμον, his dying Passover, did institute and ordain this, which is to live and remain till he come again; and which *Scaliger* and others have observed, the very materials of our Sacramental Supper were taken out of the Paschal Supper; for that very Bread which the Master of the Family used of custom (not by any Scripture-command) to bless and give to the fraternity, saying, *Ho lachma degnania*, ὁ ἄρτος ὃν ἔφαγον οἱ πατέρες, *This is the bread of affliction which the Fathers did eat in Ægypt*, and that Cup which he blessed and gave to them to drink, called the Cup of the Hymn, or *Cos hallel*, because the Hymn followed after and closed all; That Bread, and that Cup, did Christ according to the rite severally bless and give, saying, *This is my body*, *This Cup is the New Testament in my blood*; and so he put a new Superscription or signification upon the old Metal. And let all blind and bold Expositors know, that if they expound not many phrases and things in the New Testament, out of the old Records of Jewish writings or customes, they shall but fancy, and not expound the Text, as may be confirmed, saith *Scaliger*, *foxcentis Argumentis*, by very many Arguments.

In handling of the Sacrament of the Lords Supper, I ſhall ſelect ſuch practical and preparative Doctrine, as is neceſſary for your knowledge, that ye may diſcern the Lords body, and not be guilty of it; and for your practice, that you may examine your ſelves, and not eat and drink unworthily. For if I ſhould lanch out into Controverſies, there would be no end. There hath been more Paper written upon thoſe ſix ſyllables, but five in Engliſh, *This is my Body*, than would contain a juſt and large Commentary upon the whole Bible.

I begin with the *Paſſover*, which was the ſecond (for Circumciſion was the firſt) ordinary ſtanding Sacrament of the Jewiſh Church, beginning at their going forth out of *Ægypt*, and continuing till the death of Chriſt, when the Lords Supper did commence or begin, and ſo diſplaced it. The *Paſſover*, ſignified what ſhould be; the Lords Supper, what is fulfilled in Chriſt: In the *Paſſover*, were repreſented the Sufferings and Death of Chriſt by a Lamb ſlain roaſted with fire; in the Supper, by bread broken, and wine poured forth. The outward ſymbols or ſigns differ; but Chriſt is the ſame under both; As Circumciſion theirs, Baptiſm ours, are different ſigns and rites, but in the inward, Circumciſion and Regeneration both one. Theirs were both bloody Sacraments, for the Blood of Chriſt was to be ſhed; ours unbloody, for the blood is ſhed. And our Engliſh well tranſlates the word *Paſſover*; the Greek and Latin keep the word *Paſcha*, which

gave some occasion to derive it from the Greek πάσχω to suffer; a mistake. The word is *Pesach*, from *Pasach*, which is to leap, or pass over. For when *Israel* after long servitude in *Ægypt* was on wing to be gone, God commanded them in their several Families to kill *Seh* a Lamb or Kid, to roast it whole, to eat it within doors that night, to sprinkle the side and upper door-posts with the blood, not the threshold *propter reverentiam & significationem*, Christs Blood must not be trampled on; and so doing they should be safe from the destroying Angel, that rode circuit that night to kill all *Ægypts* first-born; but he past over all the houses of *Israel* sprinkled with blood; and hence the name *Paßover*, the *Etymon* whereof is given by God himself, *Exod.* 12. 27. We have the kernel in this shell, the marrow of this bone, a *Paßover* as well as they; but ours is Christ, our *Paßover* is Christ, saith the Text.

§. 2. We proceed, Our *Paßover* Christ is or was sacrified for us. Our *Paßover* Christ was a true Sacrifice; but whether *their Paßover was a Sacrifice or no*, it is in question. The Papists swallow it greedily, hoping thereby to prove our Supper to be both a Sacrifice, and a Sacrament, as their Passover (they say) was: but there are others both *Lutheran* and *Calvinist*, as *Gerard. in Harmon. Rivet* on *Exod.* 12. that do not yield the Passover a proper Sacrifice, though it be so called, *Exod.* 12. 27. *It is the Sacrifice of the Lords Paßover*; for the Greek word θύω and the Hebrew *Zabach* are sometimes

ſometimes taken generally for *mactare*, where there is no Sacrifice: and they find in *Ægypt* at the firſt Paſsover no Prieſt, but the head of the Family, or *πατρια*; no Altar, no offering of the Lamb to God, no expiation. Nor is it neceſſary that it ſhould be a Sacrifice, to Type a Sacrifice: for the *Serpent* on the Pole ſignified Chriſt crucified; and ſo the Paſsover as a Sacrament may figure out a Sacrifice, as our Supper is the commemoration of a Sacrifice, but not a Sacrifice. On the other hand, *Calvin* and others, the Jewiſh Writers, and many from them, do hold it to be a Sacrifice and a Sacrament; for the Scripture calls it Sacrifice, and this blood was ſhed at firſt by the *Pater-familias*, that was a Prieſt, no other being yet conſecrated; in after times by the Prieſts or Levites, and the blood brought to the Altar, as it was blood ſhed to a religious end, a blood preſervative from deſtroying Angels, and therefore a proper Sacrifice. What ſhall we ſay? I'le promiſe you not to puzzle you with Controverſies and Diſputes, for I had rather ſet meat before you which you may eat, than hard bones to gnaw upon. The truth is, a Sacrifice is ſomething offered up to God by men; a Sacrament is offered and given to man by God, to be eaten or uſed in his Name; and ſo, that part of the offering which is offered up to God, may be called a Sacrifice, and that part eaten or uſed by man, a Sacrament: the very body and blood of Chriſt was a Sacrifice, no Sacrament: The bread and wine as uſed are a Sacrament, no

The difference between a Sacrifice and a Sacrament.

Deut. 16. 5. Sacrifice; the Paſsover was the figure of a true Sacrifice, Chriſt and we may call it ſo, becauſe the Scripture doth. It follows ἑορτάζωμεν, *Let us keep the Feaſt*, What is that? Ye ſhall find that after the Paſsover-Lamb was eaten, the next day began the Feaſt, *Numb.* 28. 16, 17. and the Paſsover is called *Feaſt* too, *Exod.* 12. 15, *&c.* and that continued ſeven days, kept in great feſtivity and ſolemnity, but with unlevened bread; the Apoſtle alludes hereunto, *Our Paſsover is ſacrificed, therefore let us henceforth*, &c. We that have received the ſprinkling of blood, and eaten his fleſh by faith, live all our days in a holy rejoycing and thankſgiving, which is a continual Feaſt; and let us caſt out the inceſtuous *Corinthian* out of our Society, for he is a leven, *verſ.* 6, 7. *and let us purge out of our ſelves, malice, wickedneſs*, &c. for they are *leven*, verſ. 8. that we may be a holy Congregation, and a holy People. And ſo the argument of the Apoſtle ſtands thus, from the example of the Old Paſsover: Thoſe for whom Chriſt the Paſsover is ſacrificed, ought as holy Congregations and holy People to be unlevened with ſin and wickedneſs, and to walk before God in an unlevened ſincerity; but for us Chriſt the Paſsover is ſacrificed: *Therefore let us keep the Feaſt*, &c.

I have explained the words, and now we ſhall conſider this Paſsover two wayes:

1. As a Sacrifice or figure of a Sacrifice, and ſo it refers to Chriſt our Paſsover, *Chriſt is ſacrificed for us.*

2. As

2. As a Sacrament, and ſo it relates to us, and ſhews us our duty upon that Sacrifice, ἑορτάζωμεν *Let us keep the Feaſt.* The Sacrifice is given for us, the Sacrament is given to us: From the firſt,

Our Paſsover is Chriſt ſacrificed for us. We have a Paſsover, but it is Chriſt ſacrificed: And here before I ſhew the Analogy or reſemblance between the Paſsover and Chriſt, we ſhall note three or four things.

Doct. Our Paſsover is Chriſt ſacrificed for us. §. 3.

1. They in the Old Church of *Iſrael* had Chriſt as well (though not ſo clear) as we, 1 *Cor.* 10. 4. *The Rock* that followed our Fathers in the Wilderneſs was *Chriſt*, the Paſsover was Chriſt, the perſonal Types, ſuch as *Iſaac* on the Wood; the real Types, as their bloody Sacrifices, were Chriſt; He was then in his ſwadling clouts, ſwathed up in ſhadows and types, and not naked, as now, *Gal.* 3. 1. Thoſe Types being anatomized, unbowelled, are full of Goſpel, full of Chriſt; the death of Chriſt *prius profuit quam fuit*, ſaith *Bernard de cœna*; Chriſt is the marrow in the bone, the kernel in the ſhell, *yeſterday, and to day, and the ſame for ever*, the ſumm and ſweet of all Ordinances: therefore thoſe that ſay they were filled with temporal promiſes, but had no ſpiritual, derogate too much from them, as that they were Swine filled with husks; and ſpeak a wondrous Paradox, that thoſe that had ſo much faith, *Heb.* 11. ſhould have no Chriſt; we give them the right hand of fellowſhip, and they were the elder brother, yet we have the double portion.

§. 4. 2. Mark the form of speech, *Christ our Passover*, that is, our Paschal Lamb, which is also called the Passover, *Exod.* 12. 21. *Kill the Passover*. Now the Passover properly was the Angels passing over the *Israelites* houses, and not the Lamb; but we must learn to understand *Sacramental phrases*, the sign called the thing signified, the figure called the thing figured, *The Rock was Christ*; Christ our Passover, that is, Paschal Lamb, Circumcision called the *Covenant*, Gen. 17. 13. *My Covenant shall be in your flesh*. This will be allowed in every place but one, and that is this one, *This is my body*. For the *Lutheran* stands up for a corporal presence under the Signs, the Papists for a change of the Bread and Wine into Christs body and blood; No conferences, no disputes, no condescensions will satisfie them; and yet we say very fairly, The very body of Christ born of the Virgin, that died on the Cross, that sits in Heaven, is present in this Sacrament; but not in the Bread or Wine, but to the faithful Receiver; not in the Elements, but to the Communicants; but all this will not serve turn. These two Prepositions *Con* and *Trans* have bred more jarrs, cost more blood since they were born (and there is neither of them in this cause six hundred years old) than can be well imagined.

§. 5. 3. The Passover figured Christ, and yet the Jews ordinarily saw not Christ in it. It is plain in their celebration of the Passover, or their Rituals, they take notice of, and commemorate their *Ægyptian* slavery, and their deliverance,

deliverance, and ſo they were commanded; but of Chriſt not a ſyllable. It entred not into them that a Lamb roaſted ſhould figure the Meſſiah, as they had formed him in their thoughts; and ſo they held the Paſsover as a ἀναμνησιν looking backward; but as a Type looking forward, no knowledge, except the faithfull had ſome glimpſe of it. And this is the great fault of men in all Sacraments, they mind not the inwards of a Sacrament, nor look for the kernel; they did ſo, and we alſo, *not diſcerning the Lords body.* Is not that it which makes us guilty of his body and blood? There is in all Sacraments *res terrena & res cæleſtis*, as *Irenæus.* Earthly men ſee the earthly part, they eat, they drink, It feeds not, they eat ſhells; the inwards within the bone are marrow, Chriſt; ſet ſpiritual food before our bodies, *viz.* airy; ſet corporal before the ſoul, and you illude both, ſaith *Pariſienſis, de Euchar. ſub finem.*

4. The Paſsover is Chriſt ſacrificed, not Chriſt a Lamb unſpotted, but Chriſt a Lamb roaſted with fire, and this tells you that the Paſsover and our Supper repreſent Chriſt crucified, Chriſt dying or dead; It is the death of Chriſt, not his Reſurrection, nor aſcenſion, that is here ſet forth; *Ye ſhew the Lords death till he come*, this is the ſight which a ſinfull ſoul would ſee, this is the comfortable ſpectacle, to ſee the price paying, the ranſom laying down, the thing in doing; hence he draws the hope and comfort of Redemption, and therefore the bread was broken, and the §. 6.

Cup

Cup was full of blood, to repreſent to the life this life-giving Death of Chriſt. The Papiſts have cheated the people of the blood by a trick of concomitancy, telling them that the bread is his body, and his body hath blood in it. We have a word of Inſtitution of both ſeverally; the life of the repreſentation is the blood ſhed, the Paſsover is the Lamb ſlain and roaſted, and the blood on the door-poſt; and by providence, if the Papiſts will allow all to eat, then we have expreſly for the Cup a *Bibite ex hoc omnes*, Mat. 26. 27. *Drink ye all of it*: So that it is the Death of Chriſt here repreſented, and which is one ſtep further, it is a Sacrifice-death, which works and makes atonement: this was it that all the Sacrifices, that the Paſsover did prefigure, a Sacrifice-death, that ſhould deliver and make expiation. This Cup (ſaith Chriſt) is the *New Teſtament in my blood, which is ſhed for you and many, for remiſſion of ſins*; a death, and ſuch a kind of death as in our Sacrament ſet forth a Sacrifice-death; therefore it's ſaid, *ſacrificed for us*.

§. 7. The reſemblance between the Paſsover and Chriſt ſacrificed.

Now let us come to the Analogy or *reſemblance between the Paſsover and Chriſt ſacrificed*, wherein I ſhall endeavour to avoid the vanity and curioſity of making ſimilitudes to run of all four, which is incident to men in handling Types, Parables, and Similitudes, which like a ſtring over-ſtretched makes a jar and diſharmony, and ſhews more fondneſs than ſoundneſs.

1. The

1. The Paſchal muſt be a male-Lamb without blemiſh, the ſon of a year taken from the Sheep or Goats, *Exod.* 12. 5. and this reſembles Chriſt himſelf and his perfection, there were many blemiſhes which the ſuperſtitious or curious Jews obſerved, to the number of fifty or ſeventy; any blemiſh diſabled it. Chriſt was without all blemiſh, nothing was excepted from other men, or his likeneſs to them but ſin, *in all points tempted like as we are, yet without ſin.* Heb. 4. 15 He was of maſculine perfection, at the perfection of his age, about thirty three or thirty four years, of Lamb-like humility and meekneſs, which are noted in him as exemplary graces. He was figured out in the Lamb of the daily Sacrifice, in the Lamb of the Paſs-over, in *Abrahams* Ram inſtead of *Iſaac*, in the *Scape-goat*, Levit. 16. 21. and pointed out by *John Baptiſt* under this Name, *Behold the Lamb of God.* It's implyed, *Heb.* 9. 28. *He ſhall appear the ſecond time, χωρὶς ἁμαρτίας*, that in his firſt coming he was not without: but we muſt diſtinguiſh of ſin, ours imputed to him, and ſo he was made ſin for us ſo as to bear it in his body, which at his ſecond coming he ſhall not bear nor be loaden with as he was before, and therefore is ſaid to come without ſin both his and ours.

2. This Paſchal-Lamb was to be ſeparated from the flock, and ſet apart for Sacrifice on the tenth day of the Month, but not killed till the foureenth day in the Evening, or according to that vexed phraſe between the two Evenings, that is, in the Afternoon, when the

the Sun declined before Sun-set, and about the same time of day our Saviour (the true Passover) was slain: but in a further meaning it shews that Christ was set apart and foredesigned of God to be our Passover long before, not in his decree, but his promise, and the predictions of the Prophets which have been since the world began, *Luk.* 1. 70. but now in the end of the world hath *he appeared to put away sin by the Sacrifice of himself*, Heb. 9. 16. He suffered between the two Evenings of the world, which was in his declination, when he came that was *Our* Evening, and the latter is to come: the days of his appearance are called often the *last days*, and though that have another meaning, shewing the unalterableness of the Gospel-Ordinances, contrary to those of the Law, yet we may affirm, that it was past the noon of the world when he came, and the time shall not be so long after unto Sunset, as before.

3. This Paschal-Lamb must be killed, the blood taken into a basin, sprinkled with hyssop, shall be on every door, the flesh roasted with fire not eaten raw or boyled in water, the head, the legs, the inwards, *Exod.* 12. 7, 8, 9, 22. and this may set forth unto us the unutterable sufferings of Christ, both in his soul and body, which the Scripture sets out to the life, with such an emphasis of words, I mean especially those of his Soul, scorched with the sense of Gods extream wrath, which are expresst by words extraordinary, ἀλυπος, ἀδημονεῖν, ἐκθαμβεῖσθαι, ἀγωνία, *Sweating like*

like drops of blood, with expreſſion of ſtrong cries and tears. Oh man, thou underſtandeſt not the ſufferings of this Paſſover roaſted with fire forbidden to be boyled in ſcalding water, for that expreſſes not the ſufferings in extremity, and what is all this for? Even to make Chriſt more pleaſant meat to thee, which if thou feed upon, and with a bunch of hyſſop ſprinkle this blood, applying it by faith, eating this roaſted fleſh, and drinking this blood poured forth, it will feaſt thy ſoul, and ſecure thee from the wrath of God, which is the next.

4. The deſtroying Angel ſeeing this blood on the door-poſts, paſſes over the houſe, goes and kills the *Ægyptians* firſt-born, and executes Gods laſt plague upon them, in the mean time the *Iſraelites* were ſafe within the protection of blood, *Exod.* 12. 12, 13. and here is the ſafety of thoſe *Iſraelites*: Believers that have applied by faith the blood of Jeſus Chriſt, when God ſhall let looſe his laſt and final plagues upon the world, they ſhall be ſafe; hell, and wrath, and condemnation ſhall not touch them, *When I ſee the blood* (ſaith he) *I'll paſs over you*, Exod. 12. 13, 23. nothing elſe will ſave you; God looks at nothing but the blood of Chriſt upon you. Happy they, that before God rides his circuit of deſtruction, to make a cry in all *Ægypt*, are gotten under the Sanctuary of blood; for then the plague ſhall not be upon you, when I ſmite the Land of *Ægypt*, Exod. 12. 13.

5. After

5. After the *Israelites* had been secured from the stroke of that dismal night, then presently they march away, are hired by the *Ægyptians* to be gone; the four hundred and thirty years were out, and God being punctual in his times, finishes their Captivity that hour, and begins to fulfill his Promises that he had made to them, of bringing them to their promised Land, *Exod.* 12. 31, 32, 33, *&c.* 41, 42. And here we see, that when a soul hath long lien in the base bondage under sin and the devil, and comes to take hold of Christ, and is sprinkled with his blood, and enters Covenant with God in Christ, then is he set free from his bondage, and then he goes out of *Ægypt*, and then all the Promises begin to open upon him, and he sets upon his heavenly journey, and no *Pharaoh* can hinder him any longer; all the sweet promises of peace, and comfort, and hope, begin to be made good to him, for they are all *Yea and Amen in Christ*; the Devil, and all his power and instruments cannot hold him, the blood is upon him, from that hour he is a free man, to own no Lord but God, and yet still he hath a Wilderness to go thorow, but he is miraculously carried as *Israel* was thorow it; but this must not be expected, that they should eat the Passover and stay in *Ægypt* still, they must go out of their bondage, that are sprinkled with this blood, *by the blood of thy Covenant I have sent out thy prisoners out of the pit wherein is no water*, saith he in a like case, *Zech.* 9. 11. and haply this Type is yet

to

to be fulfilled in the Goſpel-Churches, whom the Lord will deliver out of the hands of their oppreſſing tyrants, Pope or Turk, not by the Sword but Ordinances of his Covenant, and then if they ſhall purſue a people under blood, as *Pharaoh* did, there will be a red Sea to ſwallow them horſe and man. And ſo much for the Paſsover, as referring to Chriſt our Sacrifice, for that it doth ſo, is plain by this. That which is ſaid of the Paſchal Lamb, *Exod.* 12. 46. is expreſly applyed to, and fulfilled in Chriſt, *Joh.* 19. 36. So much for the Paſsover as a Sacrifice, or as the figure of our Sacrifice and theirs, Chriſt Jeſus.

§. 8. Conſidered as a Sacrament.

Now we proceed to conſider it as a Sacrament, not ours, but theirs, nor yet a figure of our Sacrament in propriety, though often ſo called *in tranſitu*, and much contended for by Papiſts. For what Jew could ever have found out our Supper figured in that Paſsover? and in what propriety can our Sacrament be the Sacrament of another? Chriſt is the *res Sacramenti* of theirs and ours, there they meet, as the inward Circumciſion and Regeneration is the thing of their Circumciſion and our Baptiſm: but that one Sacrament ſhould be the figure of another, is abſurd and void of reaſon. As two pictures of one man, are both reſemblances of that one man, but one is not the picture of another. And yet becauſe the Paſsover hath the common nature of a Sacrament, doth ſet forth the ſame Chriſt as our Supper, and that the Apoſtle draws an Argument from it, to perſwade Goſpel-Chriſtians

Christians to holiness: Therefore we shall consider what significancy there is in it, for though the signs be not ours, yet the significancy is.

§. 9. The signification of the Passover.

First, the Passover or Paschal Lamb, as killed and roasted, and the blood sprinkled was a Sacrifice; as eaten by the *Israelites* and feasted upon, it was a Sacrament: and in after-times, both by Jewish Records, and by Scripture, I conceive it appears, 2 *Chron.* 35. 11. *Ezra* 6. 20. that the Levites killed the Paschals, the Priests sprinkled the blood on the Altar, and then they took the Lamb to their φρατρίας, Families, or Chambers in *Jerusalem*, and there did eat it. So in our Supper there is a Sacrifice slain, and offered up for atonement; and that is Christ his body and blood, and then there is an eating and drinking of this Sacrifice in the Sacrament of bread and wine, as in many Sacrifices of the Law, there was first an offering up to God, and then a feasting on the remainder; we have a true Sacrifice, Christ offered up to God for us; we have a true Sacrament, as that Sacrifice is eaten and drunk by us; the oblation belongs to God to propitiate and redeem; the communication belongs to us, to be refresht and nourisht: their eating the Passover was no Sacrifice, but a Sacrament; our eating and drinking bread and wine is no Sacrifice but a Sacrament: their killing and rosting of the Lamb made it eatable; Christ his sacrificing of himself for us, renders him fit nourishment to us. Had he not been a Sacrifice

fice offered up for us, what profit had there been in eating and drinking ſacramentally and ſpiritually that body and blood? This conſideration is of ſpecial remark, you feaſt upon a ſacrifice, you live, you feed upon a ſacrifice, *tolle Sacrificium*, *tolle Sacramentum*, the mouth eats the Sacrament, the eye of faith diſcerns the ſacrifice, Chriſt is the ſacrifice, the Sacrament no ſacrifice, but the commemoration and communication of a ſacrifice; and here the reaſon muſt be obſerved, why God did inſtitute their Paſsover, and our anſwerable Sacrament to conſiſt in meat and drink, eating and drinking; and I conceive thus, that it being the moſt proper way to partake of a ſacrifice, for how elſe can it be? Therefore we eat and drink in way of participation of our ſacrifice. Hence the phraſe, *Living upon the Altar*, *eating of the Altar*; and thus if we carry our eye to the earthly part in the Supper, and to the heavenly part, that is to the Sacrament, and the ſacrifice repreſented, and feed upon the ſacrifice repreſented, as well as the Sacrament repreſenting, we then *diſcern the Lords body*. This is the firſt, ἐθύσθη, ἑορτάζωμεν, *de hoc plus infra*.

Heb. 13. 10.

2. Their Paſsover was inſtituted as an Ordinance for ever, for a memorial of their deliverance in *Ægypt*, and their eduction out of it, a commemoration it was, and to be obſerved for ever, that is, in all ſucceeding generations, whiles their Polity and Religion ſtood, *Exod.* 12. 14, 24, 42. and therefore

we read in Jewish Writers, and there is some foot-step or original of it, *Exod.* 26. 27. *What mean you by this service*, that in every company of Passover-Communicants, there was some one that rehearsed and made commemoration, *Haggadah shet pesuch*, of the history of the Passover; and so God, that would have the sacrifice of Christ for our sin, that greatest work of his, and our deliverance thereby from worse than *Ægypt*, or destroying Angel, to be observed and kept in mind by a lasting trophy or monument, *viz.* our Supper. The Apostle in allusion to their custom, useth a word, καταγγέλλετε, 1 *Cor.* 11. 26. *Ye do shew: As often as ye eat this bread and drink this Cup, ye do shew forth the Lords death till he come*, or ye do commemorate, and with affection and thanksgiving set it forth; and as theirs was for ever, till Christs first coming, so ours is for ever, till his second coming; so long as their Church continued, they were charged with this Ordinance; so long as the Gospel-Church continues, they are charged with this, and therefore neither of the Doctrine of the Gospel, nor of the Sacraments, shall there be any removal or alteration till Christ come.

Buxtorf. Chal. Lex.

3. Their Passover in *Ægypt* was eaten in their several Families or Societies, *A Lamb for a house*, except it were too little, *Exod.* 12. 3, 4. and in after times when this was repeal'd, *Deut.* 16. 6, 7. and was confined to the place that God should choose, and so to *Jerusalem*, then though the Lamb might be slain

ſlain in the holy Court, and the blood ſprinkled on the Altar, yet they did carry it home to their hired chambers, and there did eat in companies, not leſs than ten in a fraternity, *Joſeph. de bello lib. 7. cap.* 17. nor above twenty, but no man alone, *Solum epulari non licet*, ſaith *Joſephus*, Chriſt and his company made one ſociety: ſo though Chriſt be our Sacrifice, once offer'd up upon the Croſs, a ſacrifice to God, yet doth our Supper bring him home to us into our Churches, and into our Souls. There is an application of him to be made, the blood ſprinkled on our doors, the Paſchal brought home to our own houſe; *Take ye, Eat ye, Drink ye*; God comes to particulars with us, and the application of the ſacrifice is the life of the Sacrament; we muſt eat and drink at home, in our own ſouls; Chriſt comes home to us. And yet this Supper ought as the Paſſover to be eaten in Societies, I know no reaſon for one alone, there muſt be a θεσλελα, a company, for it is a communion, one makes not a communion. The Apoſtle 1 *Cor.* 11. 20. *When you come* ἐπὶ τὸ αὐτὸ *into a meeting*, v. 33, 34. *When you come together, tarry one for another:* hence it hath been anciently called σύναξις, *a Meeting, a Congregation. It's God's Ordinance* (ſaith a learned man) *that the Lords Supper be adminiſtred in publick Aſſemblies; how can there be a Communicant without a Communion*, ſed de hoc infra, *not that the walls of a Church do make it a Communion, but a meeting of believers?* *Hilderſam, Joh.* 4. p. 122.

C 2 4. Their

4. Their Passover was eaten with unleavened bread and sowre or bitter herbs, *Exod.* 12. 8. There are many circumstances and ceremonies found in the Jewish Authors about the searching out of all leven, yea, with candles at noon-day, and an execration of all leven, if any should remain unfound, and the bitter herbs were in constant use; the unlevened bread remembred them what hast they went out of *Ægypt* in, *Exod.* 12. 31. and the bitter herbs, what affliction and bondage they had suffer'd; and further they saw not: The Apostle interprets leven, malice and wickedness; unlevened bread, sincerity and truth, 1 *Cor.* 5. 8. and so it teaches us, how Christ is to be received by us, and what manner of persons they must be that apply and receive Jesus Christ; They must remember their bondage under sin, not with delight, but bitterness, and feel the sowre taste of their former wayes, as sinners contrite and broken; bitter herbs are good sauce for the Paschal Lamb; sin felt sets an edge on the stomach as Vinegar; Christ relishes well to such a soul; when thou comest to eat his Supper, bring thy own sauce with thee, bitter herbs, and refresh on thy self the memory of thy old wayes and former lusts; that's the sauce, the bread is unlevened bread; you cannot eat the Lamb and leven together: a secure hypocrite, a filthy swine not purged from sin, to think to have Christ and his sin too, to be pardoned and not purged, to be saved and not sanctified: Away, and never think to eat this Lamb with

with leven'd bread; come with bitter herbs thou maiſt, contrition for ſin, but come not with and in thy ſins, for that's eating with levened bread; therefore ſearch it out, and let thy ſins be ſearcht out as with a candle, and let them be execrable to thee, that God may ſee thy hatred of them, and thy loathing of thy ſelf for them.

5. Their Paſsover in *Ægypt* was to be eaten with loins girded *in procinctu*, ſhooes on feet, and ſtaff in hand, *and ye ſhall eat it in haſte*, Exod. 12. 11. and therefore ſtanding as ready to be inſtantly on their march to leave the Land of *Ægypt*, and go to ſeek their promiſed Countrey which ſignifies to us, that we muſt receive Chriſt and his blood, with intention and purpoſe to leave the dominions of *Pharaoh*; the Kingdom, ſervice and bondage of Sin and the Devil, and from that hour to ſet forward towards our heavenly Countrey. This is that hard Doctrine of the Goſpel; This makes men neglect, refuſe Jeſus Chriſt, becauſe they cannot part with ſin, they will not reſolve to quit their former courſe, as he that *went away ſorrowful, for he had great poſſeſſions:* So we would fain be ſaved, but go away ſorrowful, for we have powerful, pleaſing and profitable luſts. And as it may allude to our Supper, let it teach us to come to the Table of the Lord with ſtaves in our hand, and our loins girded up, as men reſolving to march, and begin a new holy life, *Henceforth not to ſerve ſin*, Rom. 6. 6. But of this I ſpake before.

6. In their Paſsover they muſt roſt and eat a whole Lamb, and nothing of it muſt remain till the morning: If any did remain, it muſt be burnt with fire, *Exod.* 12. 9, 10. the fleſh muſt be eaten, not a bone broken, *Numb.* 9. 12. This ſhews, that Chriſt is all meat, there is no offal in him, there is variety of nouriſhment for all our uſes, righteouſneſs, and peace, and comfort, and contentment to fill our capacities, relieve temptations, pardon and purge away our ſins; but we muſt not divide, but take him whole, his Merit and Spirit, his Salvation and Soveraignty; Chriſt our Way, our Truth, our Life. What an unhappy Doctrine is that of the Papiſts, that takes the blood from us, and will not let the people drink? It is as if they ſhould not allow our Paſsover to be a whole Lamb; and as unhappy they, that do not only rent his coat, but break his bones by depraving the fundamentals of Goſpel-doctrine, and tearing the Creed, Article from Article: and nothing left untill the morning, tells us, That in the morning-light of the Goſpel all thoſe ſhadows ſhould be aboliſht and diſclaimed: Or as *Rivet* ſaith, That Sacraments are not Sacraments, but in their uſe, and while they are uſed, as the Bread and Wine after the uſe are no Sacraments; as a mear-ſtone is a boundary in its place; remove it, and it is *lapis* not *limes*.

7. No uncircumciſed perſon might eat the Paſsover, nor no unclean perſon that was under an uncleanneſs, *Exod.* 12. 44, 48. *Numb.*

Numb. 9. 7. where the inſtance is of ſome unclean by the dead, but it extendeth to other uncleanneſs, leprous or menſtruous, *&c. Joſeph. de bello lib.* 7. *cap.* 17. and yet there was proviſion made for the unclean, that they might keep the Paſsover in the ſecond month, as they did in *Hezekiah*'s Paſsover, 2 *Chron.* 30. 13. but for the uncircumciſed there was no proviſion, and this ſets forth to us two ſorts of men that are uncapable of worthy coming to the Lords Supper.

Two ſorts uncapable of the Lords Supper.

1. The uncircumciſed that are ſtrangers and forreiners to the Church, and not initiated by the firſt Sacrament of Baptiſm; no perſon of what condition ſoever that is unbaptized can come to the Supper, for he is not entred and admitted into Church-fellowſhip or Communion by the firſt Sacrament: He is not one of the houſe, or of the fraternity, where the Lamb is eaten, and out of the houſe the Paſsover muſt not be carried; they that are out of the Church have no right to the priviledges of the Church, as they that are no freemen have not the priviledge of the City. It was never known in the old Church, that an uncircumciſed perſon, nor in the Goſpel-Church that an unbaptized, did partake of either of the Suppers, theirs or ours; for both of them are ſecond Sacraments, not firſt; the way of the Table hath ever been by the Font or Laver of waſhing. Of this more hereafter.

Almoſt one and twenty hundred thouſand all pure. *Joſeph. cap. 17. lib. 7. de bello Judaic.*

2. The Domeſticks that are of the houſe, that are circumciſed *Iſraelites*, yet if they be at the time of the Paſsover unclean, they may not eat it: This was a caſe came into queſtion, thus; ſome were unclean, put the caſe to *Moſes*, he reſpited the deciſion till he had asked of the Lord, and the Lord adjudged it, that he ſhould be put off to the Paſsover of the ſecond moneth; and this tells us by way of alluſion, that a Member of the Church Baptized, yea, a true Believer may be unfit at ſome particular time to come to the Lords Table, and may eat and drink unworthily. Were not the *Corinthians* ſuch men, and in ſuch caſe? 1 *Cor.* 11. Were they not puniſht for their unworthy coming, and yet doubtleſs ſome of them godly, and all profeſſed Chriſtians? But of this more alſo.

§. 10. 8. There were in the firſt Paſsover in *Ægypt*, uſed and commanded by expreſs word, certain rituals or occaſionals, which as Jewiſh Writers and practice ſhews, were omitted and not uſed in after-times. As 1. The eating in diſperſed houſes, afterward in *Jeruſalem* only. 2. The taking up the Lamb four dayes before, which we read not of afterward. 3. The ſtriking of the door-poſts with the blood. 4. The not going out of the houſe that night, which in after-times Chriſt and his Diſciples did. 5. The eating it in a travelling poſture *in procinctu*, with ſtaves, *&c.* which we find our Saviour, and read that the Jews did in another poſture of diſcumbency, a lying on beds, *&c.* Theſe or ſome of theſe were

were occaſional at the firſt, and the occaſion ceaſing, cuſtom had ruled it otherwiſe without offence; for in our Supper the Lord celebrated and inſtituted it at night, in or at the end of the Paſchal and common Supper. 2. In unlevened Bread. 3. Late at night. 4. In a geſture of diſcumbency, a leaning or lying poſture, *Joh.* 13. 5. In a chamber of a private houſe. 6. Without preſence of any Woman. 7. Conſecrating, and bleſſing the Bread and the Cup ſeverally and apart. 8. Singing the Hymn at the cloſe of all, as was uſual, *&c.* And theſe, or many of theſe were occaſional circumſtances by reaſon of the cuſtom and rite of the Paſchal Supper, or the particular exigency at that time: And what then? Do they oblige to a hairs breadth all afterages? Do they that impoſe any one of theſe themſelves hold to all of them? Shall we be ſupercilious and ſuperſtitious in obſerving all occaſional and local cuſtoms? Why do we not appear in ſackcloath at our Faſts? Where is that *oſculum pacis?* As the Apoſtle ſaid about the length of hair, ſo I ſay, *If any man ſeem to be contentious, we have no ſuch cuſtom, nor the Churches of God.* If Chriſt had celebrated the Supper with his loins girt, and ſtaff in hand, had we been bound to it? And yet we muſt not ravel this thred too far, and under colour of an occaſional circumſtance, change or mutilate the real ſubſtance; as the Papiſt that takes away the Cup which Chriſt bleſt, and breaks not the Bread as he did, and of a Sacrament makes a Sacrifice; the Matter

See *Evang.* for ſo uſed in Paſſover.

1 Cor. 11. 16.

Matter and Form, the intended Analogy between the Sign and the Thing ſignified, will guide us in our diſtinguiſhing Subſtance from Accidents.

I here make an end, though in this Point, and in this Lamb, which was ſerved in with Legs and Purtenance, I might find out other leſſer Reſemblances, which I ſhall not; but having ſhown you, what freſh Marrow lies in the old Bones of this Paſsover-Sacrifice, will hereafter ſet forth our Lords Supper before you.

CHAP.

CHAP. II.

Of Errors and Corruptions in the Church; how ſoon they ſprung up; When they are a ground of Separation, and when not. That this Ordinance muſt be ſuitable to Gods Inſtitution; and the Communicants muſt be ſuitable to this Ordinance.

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1 Cor. 11. 23.

For I have received of the Lord that which alſo I delivered unto you, &c.

THis Epiſtle is directed to the Church of God in *Corinth*, which was ſometime a ſtately City of *Greece*, much renown'd in Ancient Authors, but now is a place of ſmall note, being together with other Cities mentioned in the New Teſtament, ſwallowed up by that great Leviathan of the Land, the Turkiſh Empire. In this City was a famous Chriſtian Church, of the higheſt degree of elevation for parts and gifts, and ſpiritual endowments, but their beauty was blemiſht with as great blots', ſchiſms, 1 *Cor.* 1. 11. denial of the

1 Cor. 1.2. Grotius *in initio hujus Epiſtolæ.* Heylin *Geog. pag.* 388. 1 Cor. 1.5, 7.

the Resurrection of the dead by some of them, 1 *Cor.* 15. 12. and in this Chapter with a grand abuse of that high and precious Ordinance the Supper of the Lord with ordinary and unwashen hands, polluting it with their own intemperance and drunkenness, not brought from their own homes, or from the Tavern to the Table, but used at the very Table it self. Which that you may understand, you may take notice, that it was an ancient custom, ἦν ἀρχαῖον τοῦτο ἦν, saith *Zonaras in Concil.* 6. *in Trullo.* in the Primitive Times, that the rich and wealthier sort of Christians did by a common purse or contributions, furnish out solemn Feasts in the very meeting places, or Churches, and there sit down promiscuously the rich and poor; which Feasts were called ἀγάπαι, *Feasts of Love*, or *Brotherly charity*, to testifie the intimate affection of Christians among themselves. The Scripture speaks of them, *Jude vers.* 12. 2 *Pet.* 2. 13. and the Ancient Fathers make often mention of them. The occasion of them might be this; It's plain, that the Heathens at their sacrifice had their festival entertainments, ἐν εἰδωλίῳ, in their Idols Temple; that the Jews in their Eucharistical sacrifices feasted before the Lord God as if he were entertaining them to eat and drink with him; and that Christ and his Apostles feasted together at the Paschal Supper, before the celebration of the Lords Supper, and so by imitation very obvious, the Christians had taken up a custom of feasting at their religious meetings,

meetings, at which entertainments no Heathens were present; and thereupon they suspected and scandalized the Christians for these Feasts, *de pabulo crude & post convivium mixtu*, that they eat and drunk the flesh and blood of a Child, and that after they had filled themselves with Wine and good chear, they fell to incestuous and promiscuous lusts, but the Ancient Fathers wipe off these aspersions, *&c.* *Tertul. Apol. c. 7. &c. 39.*

§. 2. The abuse of these Feasts the Apostle reproves from the 17. Verse of this Chapter, for they fomented their Schisms and Parties, even at these Feasts, one party and their faction sorting themselves together in one corner, another at another, as their humour led them, and so the common love was broken by private divisions; then followed another abuse, the poor that could send in nothing, had nothing, but were set light by, and suffered to starve, while they were filling themselves; and which was worst of all, they were intemperate at their Feasts, eating and drinking excessively: *One is hungry, another is drunken*, verf. 21. The word may signifie, *had drank liberally*: and it's said of *Joseph* and his Brethren, *Gen.* 43. *ult.* and as the word is used, *John* 2. 10. The Summ is, there was

§. 3. 1. Siding and sorting themselves into parties with their messes and dishes of good chear, each faction by themselves, *verf.* 18. which is contrary to the nature or name of ἀγάπαι, *Feasts of Love.*

2. Here

One party went to it before another came, *verſ.* 21 and 33.

2. Here was a ſlighting and laying aſide the poor Chriſtians that could ſend in nothing, contrary to the nature of a religious communion, *verſ.* 21, 22.

3. Here was intemperance and exceſs, *verſ.* 21. contrary to Chriſtian ſobriety.

4. Theſe Feaſts were made in the Aſſembly or Meeting-place (as we ſay the Church) as appears *verſ.* 22. *Have ye not houſes?* And

§. 4. *Beza in Act.* 2. *in illis conviviis.* Grot. *in* Mat. 26. 25. Caſaub. *Exerc.* 16.

5. With theſe junkets and feaſts they joyned the celebration of the Lords Supper, *Menſis ſuis paſcebant*, ſaith *Auſtin*, *Epiſt.* 118. and therefore the Apoſtle tells them, *they deſaced it*, verſ. 21. *This is not to eat the Lords Supper*, for *quod non ritè fit*, *fieri non dicitur*; and he doth therefore ſet forth the Lords inſtitution of the Supper, *verſ.* 23. that they might ſee the bare and naked nature of it. One thing is doubtful, Whether the Lords Supper was celebrated at the beginning or end of theſe Feaſts? And the doubt riſeth, Becauſe in this Chapter, as is conceived by learned Men, the Feaſt went before; as in Chriſts laſt Supper, the paſchal Lamb was firſt eaten, and the Cup was taken after Supper, *verſ.* 25. and the unworthy coming to it, mentioned *verſ.* 29. and the puniſhment of this Church for their unworthineſs, *verſ.* 30. argues, That their Feaſting firſt had unfitted them for the participation of this Ordinance, and yet *Chryſoſtom* and *Zonaras* ſaith, μετὰ τὴν κοινωνίαν. After the participation of the Lords Supper the Feaſt was; and that is true, for after-times. For the reproof of the A-

Diodat. Eſtius. Cajetan *in loc.* Gerard. *in harp.* 461.

Ubi ſupra.

poſtle

postle haply had removed the Feast unto the last place for good reasons, but the Feasts were not quite removed out of the Churches of *Greece* and *Africa*, where we find them continuing: Insomuch as the Synod of *Laodicea* which was about three hundred years after Christ, and before the *Nicene* Council, made a Canon, *cap.* 22. οὐ δεῖ ἐν κυριακοῖς, *&c.* That it is not fit the *Agapa* should be in Churches or publick places of worship; and so these Ancient Feasts grew out by little and little, and now no remainders of them in all Christendom. *Tertul. Apol. c.* 39.

I have been the longer upon this, because I think otherwise you would not clearly understand the foregoing verses, that touch upon the abuse, nor the cause and reason of the *Corinthians* coming unworthily to the Lords Table, and so I have set up a light in the entry, by which you may find the way into the better understanding of all that follows in this Chapter, wherein he sets the Lords Supper to rights, which was drowned in a Feast; Then he orders the address of the Communicants, which through the aforesaid misdemeanours had come to it unworthily, and then exhorts them to make it a Communion, and not a Division, as they had done, *Tarry one for another*, vers. 33. and to prevent the intemperance of publick Feasts, he bids them, if they must eat before they come to the Lords Supper, *Let them eat at home*, vers. *ult.* and so clearly abrogates, not the Feasts, but the order of them, as foregoing the Lords Supper;

Supper; and here we ſhall ſtand a little and make Obſervation.

§. 5. *Obſ.* 1. A man may eat before he come to the Lords Table.

The Apoſtle interdicts not all eating or drinking before the Lords Supper, but *this* feaſting, and the abuſes growing thence, he doth forbid. Thoſe words, *verſ.* ult. *If any man hunger, let him eat at home, that they come not together unto condemnation*, teach us, That this Feaſting was before the Sacrament, and that a man may eat at home, if occaſion be, before he come to the publick Aſſembly. To put a neceſſity upon Faſting, is to put Superſtition into it; for our Saviour at firſt celebrated it after Supper, by neceſſity of the Law of the Paſsover; but binds us not by his example to eat firſt, nor by any rule to faſt before it; therefore it is of free obſervation and uſe; yet the cuſtom of coming faſting had ſpread over the Univerſal Church in *Auſtins* time, *Per univerſum orbem, mos iſte ſervatur.* *Chryſoſtome* ſpeaks too highly of it, ἵνα ἀξιοῦ γένῃ τῦ λαβεῖν, *that thou maiſt be worthy to receive.* For ſetting it aſide as any piece of ſpiritual preparation, and I know not why it may not ſtand; *Omnes jejuni celebramus*, ſaith that Light of *France*. All the *French* Churches celebrate the Supper faſting; I hold to the Rule, *If any man hunger*, &c. either of theſe is beſt, which puts the body in beſt tune, to ſerve (as I may ſay) the ſoul in a holy duty.

Aug. *Epiſt.* 118.

Chryſ. *in* 1 Cor. 11. 26.

Chamier. *de Euch. lib.* 6. *cap.* 1. §. 13.

§. 6. *Obſ.* 2.

How ſoon abuſe crept into this Ordinance of the Supper. It was not above twenty or thirty years from the Nativity or Birth of this Ordinance

Ordinance when this Epiſtle was Written, it was nothing ſo long from the Birth or Foundation of this Church to this time. The Apoſtle had ſown good Corn in this Field by his Doctrine. I have delivered unto you the naked Inſtitution of Chriſt, and now it ſtands in need of Weeding. The Devil was not aſleep in the very Apoſtles times. He raiſed up *Simon Magus*, and after him a fry of *Gnoſticks*, or knowing people, ſo they would be called, but falſly, ſaith *Irenæus*, to corrupt the Doctrine; and it was betimes that the Devil ſet his foot in this moſt excellent Ordinance, and from firſt to laſt there have been ſcarce any times wherein ſome ſoil hath not cleaved to this Sacrament, every Age adding or declaring ſomewhat, till it became a monſter, unlike it ſelf in the Romiſh Maſs, which is a Maſs of Idolatry and Abomination, a very abomination of deſolation to this Ordinance; the ſtamp of Chriſts Inſtitution being ſo defaced, that he that minted it cannot own his own coyn. For being an outward Ordinance, conſiſting of outward Elements and Actions, the fancy of men thinks, this and that dreſſing would do better, and ſo by putting on more Ornaments, as they call them, they quite ſpoil the feature of the Child; and if men would be tampering while the Apoſtles lived, what would they do after? If I ſhould ſay, that the unhappieſt and oldeſt Weeds have grown in this Garden, I ſhould not ſpeak far wide; I may ſay of it, as *Solomon* ſaith of man, *Eccleſ.* 7. 29. *Loe, this have*

Error and corruption ſprung up in the Church betime.

I found, that God hath made man upright, but they have ſought out many inventions.

§. 7. *Obſ.* 3. Of ſeparation, when ſinful, and when lawfull.

The Apoſtle doth not command thoſe that were pure from theſe abuſes to ſeparate from their Communion with the reſt, whom he reproves for their ſin of coming unworthily. We know not who, or how many were free, but it may ſeem the pooreſt were the pureſt, as commonly they are; but he that reproves Schiſm doth not command ſeparation: He aſſayes the cure another way,

1. By ſetting the Ordinance right according to Chriſts Inſtitution.

2. By rectifying the Communicants from their unworthy coming, and ſo gives both a purgation, diſallowing their Schiſm, not allowing any ſeparation.

If *Babylon* become an *habitation of Devils, then come out of her my people*, Rev. 18. 2, 4. *Yea, flee out and deliver your ſouls*, Jer. 51. 6.

If Chriſt muſt be coupled with *Belial*, the Temple of God with Idols, as it is when Chriſtians participate in Heatheniſh Sacrifices and Idolatries, then, *Come out from among them, and be ye ſeparate*, 1 Cor. 6. 16, 17. You have an old and famous example in them that left all to go to *Jeruſalem* when *Jeroboam* ſet up his Calves, and caſt out the Prieſts of the Lord, 2 *Chron.* 11. 14, 16. For if *Bethel* turn *Bethaven*, the houſe of God become the houſe of iniquity, then, *Come out of Gilgal, Go not up to Bethaven*, Hoſ. 4. 15.

If any that's called a Brother, a Profeſſour of the Chriſtian Religion, *be a Fornicator, or Idolater*,

later, or Covetous, have no free familiarity with him, with ſuch an one, no not to eat, 1 Cor. 5. 11. *Turn away from them,* 2 Tim. 3. 5.

If they bring corrupt Doctrine, *houſe them not, ſalute them not,* Epiſt. 2. Joh. 10. *for that makes you partaker in their ſin,* verſ. 11. If their works be unfruitful works of darkneſs, *be not partakers with them, have no fellowſhip with their works,* Eph. 5. 7, 11.

Theſe ſeparations are duty, and unto duty, but for a *Corinthian* to ſeparate from Gods Church and Gods Ordinance, becauſe ſome come unworthily to the Lords Table, is no duty, becauſe there is no command it is no duty, and therefore we read not this word, *Come forth,* in any of thoſe Epiſtles written to the ſeven Churches, *Rev.* 2. and 3. againſt which Chriſt ſaith, *He hath ſuch and ſuch things*; they that lived in the impurer, are not called forth into the purer Churches, but there are promiſes made to them that keep themſelves pure, and duties enjoyned them toward the impure part, for we may not make theſe Churches and *Babylon* all one, nor make every diſeaſe the plague: Shall the Sons of God, the Angels, forſake the Lords preſence, becauſe Satan comes almoſt amongſt them? *Job* 1. 6. Muſt *Shem* and *Japhet* leap out of *Noahs* Ark, becauſe there is a *Cham* there? Would not our Saviour rather have ſent for *John Baptiſt* to have Baptized him, than himſelf have come from *Nazareth* to *Bethabara*, which ſome compute fourteen Dutch miles, that's of ours fifty ſix, if that

Hildeſam in Joh. 4. Lect. 26. 122.

generation of vipers that came alſo to *Johns* Baptiſm, had either polluted the water, or the Ordinance unto Chriſt? *Mat.* 3. 7, 14. But of this more afterwards.

§. 8. *Obſ.* 4. *The abuſes reproved were ſuch as depraved the Ordinance, and the corruptions ſuch as put themſelves forth in the Communicants at the very time of their participation. The Lords Supper was ſo intermingled with their feſtival cheer, as the difference between the Lords body, and their own repaſt was not truly made. They diſcerned not the Lords body.* Their Corruptions, which at all times are blame-worthy, as diviſions, intemperance, ſlighting the poor Brethren, do now appear moſt odious and unſuitable. I note hereupon, *That ſin never doth us more hurt than in fruſtrating and diſabling the uſe and fruit of Ordinances.* This is not, ſaith he, to eat the Lords Supper, *verſ.* 20. *You come together not for the better, but for the worſe,* verſ. 17. We are the worſe, when we bring ſuch ſins as carnalize the heart, and diſapten us for ſpiritual fruition and enjoyment. An outward reverence, as it is an Argument of a ſerious ſpirit; ſo it is becoming the Ordinances of the Goſpel. The meeting of the Church is the greateſt meeting in the world, the irreverent uſe of the Lords Supper, call'd for a ſudden Reformation, *Other things*, ſaith the Apoſtle, *will I ſet in order when I come*, verſ. *ult.* but this cannot ſtay, it's a matter of importance, that the reverence of this Ordinance be preſerv'd: bring not hither then the behaviour of a Tavern, or of your meeting

ing at the Hall of your Company, though grave, but the deportment of Christians that come to the best and greatest Table in the world. It's true, I could worship Christ though lying in a Manger, but I should not put him in a Manger, if I had a better Room for him in my Inn. *Let all things be done decently*, or beautifully, 1 *Cor.* 14. *ult.*

§. 9. The words are, *For I received of the Lord that which also I delivered unto you*; a good recommendation of his Doctrine, a good preparative to make way for their acceptance of it, *I received it from the Lord.* The expression is Hebrewish; *with whom*, the Teacher is said *to give*, *Prov.* 9. 9. The Scholar *to receive*; and the Latine owns both the words in that sense, *That which I have learned, I also have delivered*; This very Doctrine he had taught them by word of mouth, but now upon occasion of their swerving from it, he repeats and writes them a copy of it for perpetual memory. *Beza* is in this place a *Hypercritick* from the word ἀπὸ not παρὰ κυρίου, thus, *Ut à Domino profectum*, I received it upon report, as from the Lord. It weakens not the credit of the Doctrine, whether the Apostle had it by immediate revelation, as most say, or by report of eye-witnesses, or both; He did receive it from the Lord, and from the Lord he hands it to the Church; and therein, as *Estius* saith, he is a fourth Evangelist, for *John* recites not the Institution of the Supper, though he speak upon the borders of it, and so *Paul* makes the fourth relator.

Cameron. *Myrothec. in loc.* Horat. *lib.* 2. *Satyr.* 8. Æneid. *l.* 2

Estius *in loc.*

The Obſervations hence are,

§. 10. *Juſtam regulam adhibut.* Martyr. *Inſtitutio Chriſti certa regula.* Calv.

1. *The beſt way to redreſs and remedy abuſes and corruptions crept into this Ordinance, is to reduce it to the Lords Inſtitution.* This the Apoſtle here doth, having opened the nature of the Diſeaſe, he applies this Medicine, *For I have received of the Lord*, &c. Our Saviour had uſed this way upon the queſtion of Divorce, which was grown very abuſive, and ſtood in need of regulation; he tries it by the ſtandard of the firſt Inſtitution; yea, though the authority and antiquity of *Moſes* was pleaded, *But*, ſaith Chriſt, *from the beginning it was not ſo*, Mat. 19. 8. Though errour be old, yet truth is firſt. All corruptions of Ordinances are deviations from their Inſtitution, and therefore the falſe Copy muſt be Corrected by the true Original; the Inſtitution of Chriſt is the certain Rule; He Inſtituted it for a Communion: therefore O *Corinthians*, your diviſions and contempt of the poor is unſuitable. He Inſtituted it as a Sacrament of his Body and Blood for ſpiritual repaſt, therefore your intemperance and common uſe of it at your Feaſts, is not agreeable to the nature and uſe of it: as the Standard diſcovers falſe weights and meaſures, and a ſtreight rule, a crooked line, ſo the Inſtitution of our Lord, Corruptions. The Popiſh Maſs would not be found in the Maſs, if it were tryed by this Rule: but we muſt diſtinguiſh between Chriſts Inſtitution of this Sacrament, and his Celebration of it, though at the ſame time. The Inſtitution ſhews the nature

nature and uſe of it, and abides as a perpetual Rule, *He took Bread, he bleſt, he broke, he gave*, &c. His Celebration of it was by reaſon of the Paſsover, attended by very many occaſional circumſtances, after Supper, in a private Room, in ſuch a geſture, to ſuch a number, in unlevened Bread, &c. It's no corruption to vary in theſe occaſional circumſtances, except we muſt alwayes keep Paſsovers too. I ſhew'd you before out of Jewiſh Writers, That the Paſsover of after times, even that of Chriſt, varied in ſuch particulars from the firſt Paſsover in *Ægypt*, without corruption; and ſo this Supper in all Ages hath varied from the firſt Celebration in ſuch occaſionals. He, ſaith *Nazianzen*, Celebrated the Supper, ἐν ὑπερῴῳ, ἡμεῖς ἐν πανσυχίδι οἴκοις, *in an upper Room*, we in our Houſes of Prayer; he after, we before Supper; he before his death, we after his Reſurrection; and ſo accordingly all Divines. It is *univerſalis notio*, ſaith *Chamier*, an univerſal notion, that the circumſtances of an individual action be diſtinguiſht from thoſe that pertain to the Law thereof, and theſe may be of good uſe for inſtruction, not of neceſſary uſe for imitation; I ſay with Learned *Hooker*, To do throughout every like circumſtance with Chriſt, were to err more from the purpoſe he aimed at, than we now do by not following them with ſo nice ſtrictneſs. What is ſuperſtition, but to make that neceſſary which is indifferent, and that a part of worſhip which is an accident to it? So *Conſtantine* the

Naz. *Nat.* 40.

Chamier. *de Euchar.* l. 8. c. 7.

Hooker *Eccleſ. Pol.* l. 5. p. 366.

Emperour defer'd his Baptiſm, and almoſt miſt it, becauſe he would have been Baptized in *Jordan*, as Chriſt was. Hold the Inſtitution, but be not ſuperſtitious without a command, or *hoc facite*, in the circumſtances that fall out at the time of Celebration.

§. 11. *Obſ.* 2. This Ordinance we receive from the Lord.

That the Apoſtle received from the Lord what he delivered to the Church. This high and honourable Ordinance, the Paſsover of the Chriſtian Church, we can receive from no higher hand than the Lord, we may receive from no lower; our Faith can be reſolved into no lower authority than the Lord. I believe and receive this, and uſe it, and expect the fruit, not becauſe *Paul* delivers it to me, but becauſe he receives it from the Lord; and ſo the Apoſtle leads our Faith to the Original the firſt Authority, and higher we need not, we cannot go: It was the dignity of an Apoſtle to be a Receiver from the Lord, or elſe he could not have had the Authority of a Deliverer to the Church. See the difference between Chriſt and *Paul* in this matter of Delivery to the Church, in *Mat.* 5. 21, 31, 33. *Ye have heard it hath been ſaid of old thus and thus, But I ſay to you*; He ſpeaks like the Lord, *But I ſay*; when *Paul* comes to ſpeak, Then, *I have received from the Lord*, he ſpeaks as an Embaſſadour, or a Servant; No other Authority ought to take place in the Church, but of Chriſt only.

§. 12. The Apoſtles were of high Authority in the Church of Chriſt, *firſt Apoſtles*, ſaith the Text, 1 *Cor.* 12. 28. yet they were but Receivers; there

there was an higher Authority which they advance, *I have received from the Lord*; ſee the ſcale or ladder of faith; we receive our Doctrine from the Scriptures, the Scriptures from the Apoſtles and others that were inſpired; they from Chriſt, and Chriſt as Mediator ſayes, *He hath received his miſſion from God*; and here alone our faith ſtands, and is quietly ſetled: ſo in the Commonwealth, you receive a Warrant from the Conſtable, a meaner man than you, he from the Juſtice, he from the Council, they from the Supream Power.

And what need or reaſon was there that he ſhould avouch his receiving the Doctrine of this Sacrament from the Lord? Was it for that he wrote to the *Corinthians*, a proud and a ſtomachful people that had his perſon in ſome contempt in compariſon of their Preachers, who by their tinkling eloquence led them by the ears into captivity, and were partners with, or Patrons of them in theſe abuſes? Therefore he brings the Name of the Lord to bear down their naughty ſtomachs, and the Lords Inſtitution, to whip theſe corruptions out of the Temple. Or,

Rather was it for a cloſer reaſon? He that believes to receive a ſoul-benefit from an outward Ordinance of eating and drinking Bread and Wine, had need to ſee good ground for his believing, for they are incommenſurate and improper to the ſoul; the body may more eaſily be fed with air, than the ſoul with Bread and Wine. Therefore he appeals to the Lord, for the benefit is from the Author,

Author, the virtue and fruit from the Institution; He that by a piece of Brass heal'd a mortal sting, can by Bread (as I may say) feed the hungry soul; *He put clay on mine eyes* (saith the blind man) *He sent me to the pool of Siloam, and I washt, and do see*, Joh. 9. 15.

§. 13. *Obs.* 3. Morton *in loc.* *That the Apostle delivered to the Church what he had received from the Lord; I also delivered unto you, (Et omnibus Ecclesiis meo ministerio fundatis)* and all Churches founded by my Ministery; He did receive and deliver, but not Institute this Ordinance, *He that will Institute a Sacrament makes himself a God*, saith P. *Martyr*. P. *Martyr*. Had he not received he had wanted authority, had he not delivered he had wanted faithfulness and honesty, as a messenger that keeps the Ring sent to a Friend; God hath ever had in his Church such as should be receivers and deliverers, an office of men, taken from among men, *and ordained for man in things pertaining to God*, as it's defined, *Heb.* 5. 1. but all are not receivers, as *Paul*, by immediate hand from the Lord; *Moses* receives the Law, and the pattern in the Mount; he was a receiver and deliverer; the Priests in their generations did receive and deliver, but they were bound to the Law, and to the Testimony. So in the Christian Churches the Apostles receive the Word and Sacraments from the Law, they see the pattern in the Mount, then there are others in their generations that receive and deliver too, but they are bound to the Law and Testimony. Here the Apostle, 2 *Tim.* 2. 2. *The*

God always had officers in his Church.

things

things that thou haſt heard of me, commit thou to faithful men, who ſhall be able to teach others alſo : So that here is *Paul* that received from the Lord, *Timothy* from *Paul*, other faithful men from *Timothy*, and others from thoſe faithful men : There is no Government of any Commonwealth on Earth, but they have their Officers to receive Laws and Commands from the Higheſt, and to convey and deliver them to the People.

The Apoſtle *received from the Lord* two things, His Commiſſion and his Errand; His Commiſſion to be an Apoſtle, *Rom.* 1. 5. *From Chriſt we have received our Apoſtleſhip*, and this he may ſhew to the people, as he doth to theſe *Corinthians*, 1 Cor. 9. 1. *Am I not an Apoſtle?* &c. but he doth not deliver this to them. His Errand, and that is the Doctrine of the Goſpel, and this he doth both receive and deliver, *I have delivered unto you*; ſo an Embaſſadour hath a Commiſſion, and that he may ſhew, but delivers not; and he hath an Errand, and that he receives from his Lord, and delivers to them to whom he is ſent. There were Prophets in *Jeremiahs* time that would be deliverers, but they neither received Commiſſion, *Jer.* 14. 14. *I ſent them not*; nor Errand, *Jer.* 23. 16. *Their viſion was of their own heart*; The one of theſe being wanting made a falſe Prophet. I fear we have many more deliverers than receivers from the Lord, either they want one of theſe legs, or both, and yet (which is the wonder) they run, having received neither Commiſſion nor Errand from the Lord. He

§. 14.

§. 15. He delivers that to the Church, all that, only that, which firſt he had received from the Lord; the Arrow flies with ſtrength, that is ſhot out of ſuch a Bow; He was a faithful Embaſſadour or Steward, we have all that, and nothing but that which comes from the Lord; a good Depoſitary that fails not of his truſt; the loſs of a little of Gods Truth, is as the loſs of a Diamond out of a Ring: Chriſt ſpeaks of the *leaſt iota's or tittles of the Law*, as precious things, and permanent. It was the admirable wit of *Homer*, to make (in his Poems) Embaſſadours to ſpeak in the ſame words, as they received their Errand: by the ſame ſpirit, and the ſame inſpiration that he received this Doctrine from the Lord, he alſo delivered it to the Church. How pure doth this Ordinance of the Supper come to our hands? What credit ought it to be of with us? You know the Heathens, and ſo *Mahomet* that Impoſtor, that ſet up or deviſed the Heatheniſh Theology or Worſhip, they feigned a converſation with ſome god or goddeſs, or ſpirit, that their votes might be received of the people with awe and credit: for the conſcience of man ſtoops to none but God, from whom we are aſſured by the Apoſtle that we have this Ordinance, *That I received, I alſo delivered to you.*

§. 16. *Obſ.* 4. Eſtius *in loc.* That what the Apoſtle had formerly delivered to the *Corinthians* by lively voice, now he writes upon the occaſion of abuſes grown in. *How eaſily do corruptions ſteal in? How ſoon do we forget the Law of Ordinances and Inſtitutions*

tions of Christ? It could not be many years since he had delivered the manner of this Ordinance, and now he repeats it in Writing. What necessity is there of having the Scripture written? That it may continue and pass pure from Generation to Generation. Men find it very requisite that their Laws be written and upon record; what inconveniences would follow, if not? While the Church of God consisted of few persons or families, as in *Noah* and *Abraham*'s time, there was the Word of God, but not Scripture. It was handed down from Father to Son by Tradition, and the frequent appearances of God to them, supplyed defects; but afterward God began the Example, and wrote the Decalogue in Tables of Stone, the Ancienteſt Writing this day in all the world; then *Moses* also wrote the Scripture, and he is the ancienteſt Writer in the world; If all the Greek Law-givers or Poets be compared with him, they are but *(heri aut nudius tertius* saith *Cunæus* and *Josephus)* as of yesterday, hundreds of years before the *Trojan* war, yet not so many, as *Theoph. ad Autolycum* affirms. The Jews had the Old Testament written, though they were so frequently visited by extraordinary Prophets; and the Jewish *Masoreth* had so industriously mended and numbred all the Letters in every word of the Old Testament, that they knew the number, and could as easily miss one, as you can miss a Pearl off your Chain; and hereof we have the benefit, *Codicem portat Judæus unde credat Christianus.*

What necessity there is of having the Scripture written.

Which was in *Jephthaes* days 900 or 1000.

August. *in* Psal. 56. *Christianus*. The Jew, saith *Austin*, though himself an unbeliever, is our Library-keeper, and carries the Book after us out of which we get our faith: for how often doth our Lord and his Apostles cite those Records? Nor would the Lord let the New Testament be unwritten, which in the wide world, over which the Gospel spreads, would have been mangled and transfigured into a thousand shapes. Remember sometimes in your Prayers to give God thanks for the Gospel written; the Jews never forget the Law in theirs. And yet again, I note it, that many parts of the New Testament were written on accidental occasions, as ill manners occasion good Laws; so *Paul* writes this Epistle, and this part that I Preach upon: So the Epistle to the *Galatians*, on occasion of false Teachers that mingled *Moses* and Christ, Law and Gospel; and all Writers give this occasion for that lofty and sublime piece, *In the beginning was the Word, and the Word was*, &c. because the hellish *Gnosticks* did even then begin to adulterate the simplicity of the Gospel, and to bring Christ unto a lower rank; and therefore he uses their very words λόγος and φωνὴ which they had in *Plato* and *Pythagoras* his School, and applyes them to Christ Jesus; we get this excellent piece of Scripture which intreats upon the preparation of the Communicant above any, above all other, and we get it by the abuses and corruptions reigning then in *Corinth*, upon occasion of their sin, the whole Church hath gained a Rule for ever, I had

Gtot. *in Proleg. ad Johan.*

had almoſt ſaid, as it's ſaid in another reſpect, *fælix culpa*, happy were theſe corruptions.

The ſafeſt, ſimpleſt, certaineſt Rule by which a Communicant may examine himſelf, whether he come worthily to this Table, is to do it by the nature, uſe and end of the Lords Supper. The Apoſtle had found great fault with the *Corinthians* manner of communicating, to prevent which he gives one ſhort Rule in theſe words, *Let a man examine himſelf*; but he ſets down no form of this ſelf-examination; He doth not anſwer the queſtion, How? Yea, he delivers the Inſtitution of Chriſt in all points, as that Rule to ſquare the Communicant. For if a man do rightly calculate, he ſhall find that here is preſented and repreſented the cloſeſt union and communion of the ſoul with Chriſt, the moſt ſpiritual intimacy, the moſt humbling and paſſionate proſpect of a broken Chriſt, the moſt refreſhing water that runs out of that ſmitten Rock, the moſt real exhibition and affording of this to me. And indeed the ſweeteſt and neareſt entercourſe with our Lord, is here ſet forth, as in no other Ordinance, for the manner of it, and then what doth this beſpeak? Doth a feaſt ſo ſet forth beſpeak a ſwine? Are Superſtition, Ignorance, Prophaneneſs, fit garments to come in to ſuch a Supper? Are thoſe Chriſt-killing-ſins of ours, which cauſed this breaking of him, fit companions for us to bring to the eating of him? That is, as if we ſhould bring to the Lords Table the bloody Knife that

§. 17. *Obſ.* 5.

By what rule men are to examine whether they come worthily to the Lords Supper.

that killed him. Let a man but use his reason with his faith, and ask this broken bread, this poured Wine, what they mean, or what they speak, and they will tell him enough, whereby he may examine himself; and this is *Chemnitius* his Rule for examination, whom a great man of this Nation saith, to be the best Scholar of all the *Lutherans (Sic inquit Montacut. Origines.)*

Chem. Exam. de præparat.

The result of all that hath been said, comes to these two instructions, pertaining either to Minister, or People, or both.

Use.

1. *That this Ordinance of the Supper be suitable to the Institution of Christ.*

2. *That the Communicant be suitable to the Ordinance*; and then both things which the Apostle speaks unto here, both sorts of abuses or corruptions, whether in the Ordinance, or of the Communicants, are set to rights, and all is right.

§. 18.

1. *That the Ordinance be suitable to the Institution*; *For see* (saith he) *that thou make all things according to the pattern shew'd thee in the Mount*; *Moses* had no liberty to vary from the matter or form, or any particular; and have not we an Institution, and the pattern of this Ordinance set before us, not in the Mount, but in the upper room, where Christ celebrated the first Supper, and gave forth an *hoc facite*, This do as oft as ye do it? *Hoc facite*, is as much as, See that ye make or do all things according to the pattern; the Apostles were not now at a Council-Table with their Lord, to give their vote what manner of Sacrament

Ex. 25. 40. Heb. 8. 5. This Ordinance must be administred according to Gods Institution.

crament ſhould be appointed, but as gueſts to take and eat at preſent ſuch chear as the Maſter ſet before them, and in after times to do this; *Do this in remembrance of me.* And yet our Lord Chriſt would have his Ordinances adminiſtred εὐσχημόνως, *decently.* *Clemens* the ancienteſt of Fathers, in his Epiſtle to theſe *Corinthians*, hath an excellent ſaying, πάντα τάξει ποιεῖν ὀφείλομεν, *We ought to do all thoſe things orderly which our Maſter hath commanded us to do*; For Chriſt himſelf was no friend to ſlovenlineſs, or loathſome naſtineſs (as one obſerves) out of that *Mark* 14. 15. *He ſhall ſhew you an upper room furniſhed and prepared*; but Preſumption is bold, Superſtition adventurous, as if it was called to counſel with God, makes no bones of clipping his coyn; and therefore this Sacrament hath been filled with many devices, and long groaned under their inventions, which after long poſſeſſion plead preſcription, and come in after times to be counted parts, which at firſt were but ſcabs or wens. The Apoſtle did not, durſt not deliver but what he had received; but they that have leſs power than the Apoſtle, dare deliver what they received not, and by adding or ſubſtracting, do plainly find fault with Gods own model: Why ſhould the Papiſt give into the mouth of his Communicant a whole Wafer, but that he is afraid to break the bread leſt ſome looſe crums ſhould fall? Why doth he cheat the people wholly of the Cup, but upon pretence that a drop of the blood might be ſhed

Hilderſam in Joh. 4.

or spilt? May we not think that they are too nice, and more scrupulous than Christ, at whose breaking bread there might fall crumbs, and in the Apostles drinking, drops from the cup? Superstition is foolish, that pretends holiness, and corrupts Ordinances, and had rather make than take a Sacrament. We have the Minister in the name and stead of Christ Jesus; if this be denied, (as it is by some) I shall at present affirm but this, that the Reverend and most Ancient Father *Justin Martyr* in his second Agology to the *Roman* Emperour, written about fifty years after the death of *John* the Apostle, sets out (as I shall shew you) the full manner of their Administration of this Sacrament, and therein saith, The προεστὼς, or Minister, doth pour forth prayer, and gives thanks over the Bread and Wine, which (I can give no account of private corners) hath been practised in the Christian Churches, till this very time and year, being fifteen hundred years at least. The Minister takes the Bread, and likewise takes the Cup: He gives thanks or blesseth over the Bread and Cup: He breaks the Bread, he saith, *Take ye, Eat ye, Drink ye.* He pronounces, *This Bread is the Body of our Lord Jesus Christ. This Cup is the New Testament in his Blood.* You do take, you eat, you drink. This the Minister doth; this you do for a *remembrance and commemoration of Christ, shewing forth his death*; and this is an Ordinance suitable to the Institution.

2. *That*

2. *That the Communicant be ſuitable to the Ordinance.* When the Song is truly ſet and prickt, the ſinger muſt keep time and tune, or elſe all is not right; the Papiſts have the Ordinance unſuitable to the Inſtitution, as we alas have Communicants unſuitable to the Ordinance. That word which follows in this Chapter, that dangerous word ἀναξίως, *unworthily*; what is it but unſuitably? we muſt meaſure, and faſhion the Communicant by the Ordinance: He muſt of neceſſity be a Diſciple, to ſuch Chriſt ſpoke, *Take ye, eat ye*, &c. not as ye are Apoſtles, but as Diſciples; He muſt bring with him a Chriſt receiving, or a Chriſt applying faith, for *Take, Eat*, without a hand or mouth of the ſoul he cannot; He muſt come with hunger and thirſt for ſtrength and refreſhment, for he doth come to a Table to eat and drink the ſtaff of bread, the cordial chearing Wine; This ſtrength and nouriſhment is by vertue of his union with Chriſt himſelf, and communion, therefore he comes to eat the very body, and drink the very blood of Chriſt; He comes as a confederate with God, to receive the ſeal, or as a Legatee to receive a Legacy bequeathed by Will, *viz.* Chriſt and remiſſion of ſins in Chriſt, for this Cup is the New Covenant, or New Teſtament ſealed with Chriſts blood; He comes as to a feſtival commemoration, where the founder of the feaſt is remembred with praiſe and honour, *Do it in remembrance of me*; He looks through and beyond the broken Bread and Wine poured out, to a broken

§. 19. Of worthy communicating.

body and the ſhed blood of Chriſt; he looks at another taking than taking of Bread; another eating and drinking than of Bread and Wine, *viz.* the taking to himſelf, and the ſpiritual and intimate application of Chriſts boby and blood. *For he diſcerns the Lords body*, and therefore comes as a conſecrated perſon to conſecrated elements, to broken bread with a broken heart, full of affections, as the Ordinance is full of myſteries, and here is a Communicant ſuitable to the Ordinance, and ſo *Paul, who received of the Lord, and delivered unto them the Inſtitution of Chriſt*, hath ſet to rights both the Ordinance, and the *Corinthian* Communicant.

CHAP. III.

That the Lord Jeſus is the Author of this Sacrament.

1 Cor. 11. 23.
That the Lord Jeſus, &c.

I Shall follow the track of the Apoſtle, who goes before me in the two Points I am to entreat upon.

1. The nature and uſe of this Sacrament.
2. The due Preparation of the Communicant.

Of

Of theſe in order, and with what brevity I can, contenting my ſelf to ſpeak in *decimo ſexto*, what might be ſpoken in *folio*, in hope that your proficiency by your former moſt worthy Teachers, may excuſe me the labour of ſo large a Volume. Mr. *Anthony Burgeſs* and Mr. *Love.*

The next words I come unto, do plainly point out unto us,

1. The Author of the Inſtitution, *the Lord Jeſus.*

2. The time of it, *The ſame night in which he was betrayed.*

The Author of this Inſtitution is the Lord Jeſus. The conſent of all the Evangeliſts that write the Hiſtory, puts this out of all controverſie; Chriſt was perſonally preſent, both Celebrating and Inſtituting this Ordinance; He is *Res Sacramenti*, the Thing of the Sacrament, and *Author Sacramenti*, the Author of the Sacrament, the Feaſt-maker, and the Feaſt; *Out of this pierced ſide* (as *Auſtin* alludes) *there came forth both blood and water, the two Sacraments of the Church*; *He took the Bread, he bleſt, he brake it, he gave it, it may well be called the Lords Supper, yea, the Lord is the Supper, This is my Body, this is my Blood.* *Doct.* 1. The Author of this Sacrament.

First, *The Lord Jeſus is Author*, the Mediatour of the New Covenant, the Teſtator of the New Teſtament, appoints the Seal of that Covenant, and ratifies that Teſtament with his blood; He is the Lord to whom is committed the Soveraignty and Government of his Church; therefore he makes Officers, §. 1. Rev. 1. 10. 1 Cor. 11.

Laws and Ordinances. The Lords Day, and the Lords Supper are particularly in Scripture called by his Name, the Lords; the Lords Day *ex illius resurrectione festivitatem suam habere cœpit*, took its festivity from his Resurrection, as *Austin*; the Lords Supper is the memorial of his death; so his death and resurrection, *have a Supper*, and a day to memorize them.

Epist. 119.

As he is Lord, so his Laws bind whatsoever they be, though *Abraham* be commanded to kill his Son, for the Laws of God have not their obligation from the quality of the Law, but from the Authority of the Lord the Law-giver: As he is Jesus a Saviour, so his Laws are benefits and liberties tending to salvation; as the Laws of your City are Freedoms, and your Freedoms Laws, so you obey them as Laws, enjoy them as Freedoms, they are our benefit and our duty; His invitation is to a Supper, it's the invitation of a Lord, it's the Supper of a Saviour.

§. 2. Secondly, *There must be Institution of a Sacrament.* The Elements are cyphers, till the Institution make them figures. Institution is as necessary to a Sacrament, as superscription is to money, for it is created ἐκ τῶν μὴ ὄντων, of things that did not appear. Sacraments are of that rank of things, *Quæ nihil sunt sine institutione*, saith *Chamier*; they were Bread and Wine indeed before, but they were nothing to that relation which Christ put upon them: A Seal of a thousand a year is made of a penyworth of Wax: What was a piece of Brass

Chamier. de Euchar. l. 7. c. 10.

Braſs to the healing of a mortal ſting? Nothing, till God put an uſe upon it, that all that lookt to it being bitten ſhould be healed.

Thirdly, *There muſt be a Divine Inſtitution to make a Sacrament.* The Legatee doth not ſeal the Will, but the Teſtator; the Grantor ſeals the Deed, not the Grantee; the Delinquent ſeals not the pardon, but the Keeper of the ſeal, *Sola divina inſtitutio facit Sacramentum*, ſaith a Learned Man; Take that away, and it ceaſeth to be a Sacrament. The Supream Power only can coyn Money, in other it's capital. All the whole Church together cannot make a Sacrament; then it ſhould be the Churches Supper, not the Lords, and it is theirs to eat, but not to make, *Ejus eſt ſigna gratiæ addere, cujus eſt gratiam tribuere*, He may add the ſigns of Grace, that can give the Grace. There is a four-fold word requiſite to a Sacrament. §. 3. Montac. *Orig. part.* 1. *pag.* 37. *Synopſis de cœna* §. 7.

1. A word of Inſtitution, which appoints the matter and form.

2. A word of Sanctification or Bleſſing, to ſet them apart from common uſe.

3. A word of Promiſe of ſome good to the Communicant, and ſo we have here a promiſe of the Lords body and blood; *The promiſes of Sacraments*, (as is well obſerved by the *Centuriators*) are *veſtitæ promiſſiones*, cloathed promiſes: *He that believes ſhall be ſaved*, is a naked promiſe: *He that eats this bread*, &c. ſhall have Chriſt, is a cloathed promiſe. *Centur. Mag. cent.* 1.

Birkbeck. Prot. evidence.

4. A word of Command, as we have the μαθητεύσατε in Baptism, so *hoc facite* here, as a learned man. *Let the word be added to the Element, and you have a Sacrament.* Austin.

§. 4.

Fourthly, *It's the Institution that gives the nature and efficacy to a Sacrament.* He that Mints the Money, sets the value and price upon it. A Sacrament is an outward and visible sign, but it is not a natural, but a voluntary sign, nor yet a bare sign as the picture of *Hercules* is a sign of *Hercules*, and no more; we must not make the Sacraments, ἀργὰ ὀνόματα, empty names, empty figures, empty representations, that resemble and signifie something, and no more; as the Sacrament was a Crucifix, and the Supper painted resemblances of meat and drink, this is a hungry feast; he must have his stomach in his eye, that is fed with it: but the Sacraments are *signacula, symbola*, seals and pledges, or instruments offering, exhibiting and making present to our faith the very benefits which they signifie; and the very Body and Blood of Christ is not only represented, but presented to a Believer, and brought home to his Soul, yet they are not natural instruments, in which the inward Grace is contained, as in a vessel, as the *Romish Præsentialists* and *Schoolmen* dream; like plaisters, which have in themselves a virtue or power to heal a wound, or a medicine to expel poison; but they are moral and voluntary means or instruments serving to the purpose *ex destinatione*, by appointment, as the brazen Serpent

Montac. Orig. part. 1. pag. 67.

to

to heal the ſting. *Bernard* hath writ upon it, As (ſaith he) inveſtitures, and poſſeſſions, and aſſurances, do paſs by the ſtaff and ring, *Annulus non valet quicquam, hæreditas eſt quam quærebam*, The Ring avails little, I ſeek the inheritance that is confirmed and conveyed by it; ſo we ſay, the Lands, Inheritance, *&c.* do paſs by the great Seal, for ſo I come to have and hold, and they are mine by it: Thus the Sacrament is a ſeal of confirmation and conveyance of the inward Grace to the hand or faith of a believing ſoul: And as really as the eſtate doth paſs by the Seal into your right and poſſeſſion, not by any inward work or power of the Seal in it ſelf, but by the uſe it's of in ſealing and conveying; ſo really is Chriſt, and all his treaſure paſſed over unto you that receive him by faith, not in reſpect of any worthineſs or vertue in the very outward Sacrament, but in and by the uſe it's of, by Chriſts appointment to ſeal, confirm and convey. That excellent place ſpeaks my mind fully, 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The Bread which we break, Is it not the Communion of the Body of Chriſt?* He ſaith not barely repreſentation, as a ſign, but communion or participation as a conveying ſeal: I declare this to you, becauſe ſome believe too much, and think the outward Sacrament works (I know not how) like a plaiſter by ſome virtue contained in them, that is *opere operato*, as they barbarouſly ſpeak; and others believe too little, as Bern. *de cœna.*

if

if they were meer and empty signs and resemblances of Christs body and blood: As if a Woman should receive a Ring meerly, because the Picture of her Beloved is engraven on it, and not as a Ring of Espousals, really sealing and confirming the contract, and assuring himself hers; *sed de hoc infra.*

§. 5. *Use* 1. Alesi. *part.* 4. *quæst.* 49. *memb.* 1.

The Use which may be hence inferr'd is twofold.

The Lord Jesus is Author, therefore this Supper is not ours that are Ministers, but it is the Lords. *Alexander Hales* hath an excellent Rule, which I shall make use of hereafter; it's this, *Sacerdos est dispensator non Dominus Sacramentorum Ecclesiæ; non dat suum, sed reddit alienum, quod de jure negari non potest.* The Minister is the Dispenser or Steward, not the Lord of the Sacraments of the Church. He gives not that which is his, but restores that which is anothers, which *de jure* cannot be denied to him to whom it's due: and therefore *Chrysostome* speaks to his fellow Ministers, and calls them διακόνους, διανέμοντες, Distributers, Dispensers, as you are of the Poors Bread in the Church, which some Benefactour formerly appointed to be bestowed on them by his Will, and of his Gift: To whom the Lord gives it, we cannot deny, if they be within the Sphere of our Office; and to whom the Lord denies, we cannot give. A man comes to an Executor, *Sir*, I come to you for a certain Legacy given me by my Fathers Will, whereof you are Executor; the Gift bequeathed is not yours, and you are but the hand,

Homil. 83. *in* Mat.

hand, whereby the Donour was pleaſed to hand it unto me. True, ſaith the Executor, there is ſuch a Legacy bequeath'd, but if you look the Will, you ſhall find it given with ſome limitations and proviſo's. See the words, *verſ.* 28. of this Chapter, καὶ οὕτω, *and ſo*, there is an *And ſo*; *But let a man examine himſelf, and ſo let him eat, and ſo let him drink.* It is confeſt on all hands, the conditions being performed, the claim is good: But if it can be ſaid, You are not a Diſciple, and to ſuch only this Legacy was bequeathed by Chriſt, or the Church hath ſet on you the brand of a Heathen or a Publican, though you were a Diſciple, and you have for the preſent by your ſin forfeited the right you had, until you by your repentance return again. Why then all will ſay, that an Executor or Adminiſtrator may not act directly contrary to the Will, for he is not the Teſtator to do what he will, but he is Adminiſtrator to obſerve, and not to violate the Will.

The Lord Jeſus is Author, from him therefore let the benefit and efficacy of this Ordinance be expected; for it hath *& veritatem, & virtutem*, both *eſſe* and *operari*, being and working from the Author: As Money hath the ſtamp and the value from the Supream Power; and here is the difference between natural and moral inſtruments (we take the word inſtrument largely *pro medio* for a mean) that if the Sacraments were natural means or inſtruments, in which (as the Schoolman ſaith) the very virtue, or the grace and benefit by them §. 6. *Uſe* 2.

them convey'd were contained, then were the virtue and benefit to be expected from themselves, and no otherwise from the Author, than as Author of the instrument: As the Candle gives light whether the maker of it be present or no, and the plaister heals by a quality in it self; but a moral instrument is not so, being empty of any virtue to such an effect, except the Author do work by it, or *(ad præsentiam ejus)* at the presence of it: As the Serpent of Brass on the Pole, the Clay and Spittle on the eye, the Lambs blood on doorposts, had in themselves no power to their several effects, but as they were appointed and used by God or Christ. It is very hard to believe that there is a true and real exhibition of Christs Body and Blood to my faith, as there is of the Bread and Wine to the mouth of the Receiver. Sottish and superstitious people, that use charms or inchanted means for diseases, *&c.* never ask themselves, how these things work, by any natural virtue in them, or by the Devil the Author of them? And so here, there are thousands that have a reverend esteem of these mysteries, yea, and a superstitious conceit, thinking that there is some good in them, and imagining at least that they shall be better for them; but whether to apply their eye to the very things themselves, or to Christ they know not, nor matter not, but rest in a confused imagination, just as they that use charms. Now for redress of this confused notion, I commend that of Famous Dr *Whitaker*, *Quasi Christus in medio*

De Eucha. p. 624. in 4°.

medio fœderet, &c. As if Chriſt ſate amongſt you, and did the ſame as in the firſt Supper, ſo ought we to think of this Sacrament, and that is, to ſee Chriſt to take, and bleſs, and ſay to us, *This is my body, take and eat: This is my blood, drink ye all of it:* a very effectual conſideration, according to that good old ſolemn word, uſed to be ſpoken to the people at this Table, *Surſum corda*, have your hearts upward, to which they anſwered, *Habemus ad Dominum.*

Now as to others that have their eyes ſo near the book that they ſee the worſe, I mean ſuch as by curious enquiry, and too much niceneſs, how it's poſſible that the eating of a piece of bread, and drinking of a ſup of wine, ſhould exhibit and convey to the faith of a believer, the very true and real body and blood of Chriſt, do diſpute themſelves into a naked figure and ſign, as a painted ſupper repreſents a true, I ſay this, That God imitates men in their aſſurances or conveyances, as we read of his oath, of his earneſt, of his ſeal; ſo that as men in paſſing of eſtates and inheritances, do make Deeds, and ſeal them, and deliver them, and then the real eſtate is not convey'd out by virtue of a bit of Wax, but by the Donors ſealing that Wax, and faſtening it to his Deed, and delivering it as his Act and Deed: So God, or the Lord Jeſus Chriſt makes a Covenant of giving Chriſt and eternal life to believers, and appoints Sacraments to be Seals of that Covenant, and delivers this ſealed Covenant to a Believer,

Believer, and thereby really and truly the Lord Jesus Christ; for *in hoc sacro*, speaking of the Supper, saith *Bernard*, *non solum aliqua gratia, sed ille in quo est omnis gratia*, not only some one certain Grace is given, but he in whom is all Grace, *viz.* Christ Jesus the Lord. And yet I must not say, that God hath so tied himself, or us, to the Sacramental Seals, as that no man can have Christ, or the inheritance without them, for that faith which eats and drinks the flesh and blood of Christ *extra Sacramentum*, Joh. 6. 50, 51, 53, 54. doth save, and the Covenant *(whosoever believes in Christ shall be saved)* passes the estate effectually to a Believer, though it be never sealed Sacramentally; so a Will unsealed and unwritten too, will stand good to many purposes. The Emperour *Valentinian* earnestly desired Baptism, but before *Ambrose* could come, died: He was saved, saith *Ambrose*, *Voto Baptismi*, by the desire of Baptism: No, the desire was good, but it was his faith in Christ that saved him. *Crede & manducasti*, saith *Austin*, Believe and thou hast eaten. What then need we care for Sacraments? Yea, the Covenant passes the Estate, the Seal secures and quiets it; God need neither add to his Promise, Oath or Seal, to bind himself thereby, but to settle us.

Serm. de cana. 2.

CHAP.

CHAP. IV.

Of the Time of this Sacraments Inſtitution; And of Judas *his betraying Chriſt.*

SO much of the Author; now to the Time of this Inſtitution: *In the ſame night wherein he was betrayed*; The Lord Jeſus was betray'd in the night, *The ſame night in which he was betrayed*, he inſtituted and celebrated this Supper. The Time.

Firſt, *The Lord Jeſus was betrayed*; The ſame word ſignifies Gods delivering up his Son to death, *Rom.* 8. 32. and *Judas* his delivering up his Maſter to the *Jews*, Luk. 22. 4. and the *Jews* their delivering of him up to *Pilate*, Mat. 27. 18. God is not ſaid to betray his Son, becauſe according to his purpoſe, and out of his love to Mankind, he delivered him to death for their Redemption; but both the *Jews* and *Judas* are ſaid to have betray'd him, they for envy ſeeking his blood, *Mat.* 27. 18. he for covetouſneſs ſeeking money, *Mat.* 26. 15. for it is thought that *Judas* conceiv'd that Chriſt would ſlip out of the midſt of them, and go away, as often he had done, and then his Maſter were ſafe, and he had his money: for it's ſaid, *Mat.* 27. 2. that then *Judas* which had betray'd him, when he ſaw that Chriſt was condemned, repented himſelf. §. 1.

himſelf. It's a good ſaying, that we ſhould not look on pleaſure, as it comes toward us, but as it goes from us. Sin before it be committed ſeems to the eye of luſt full of profit, pleaſure; after commiſſion when the luſt is ſpent, *Amnon* hates *Tamar* for whom he was ſick before.

But the Traytor ſticks faſteſt to *Judas*; he is κατ' ἐξοχὴν the betrayer of Chriſt his Lord and Maſter; and therefore the brand is ſet upon him, *Judas Iſcariot who betrayed him*; as on *Jeroboam, that made Iſrael to ſin*: and how did he betray him? He brought a band of men to the place where Chriſt was, and marked him out unto them with a kiſs, *Mat.* 26. 48. *That ſame is he, hold him faſt.* This Text refers not to Gods delivering up of Chriſt, nor to the *Jews*, but to *Judas*; for it's ſaid, *In the night that he was betrayed*; and that did *Judas* only.

Luk. 22. 48.

§. 2. *Obſ.* Judas *being an inſtrument to bring to paſs Gods holy counſel and purpoſe, plunged himſelf by his ſin into deep damnation.* It was Gods purpoſe and decree that Chriſt ſhould die, and he himſelf deliver'd up to death; but as God holily and juſtly doth what *Joſeph*'s brethren do ſinfully; ſo he delivers up the Lord Jeſus by wicked hands, *Luk.* 22. 22. *The Son of man goes*, viz. *dies*; κατ' ὡρισμένον, as it was decreed and determin'd; *But wo to that man by whom he is betrayed, it had been good for that man that he had not been born.* It is according as it is decreed, yet *wo to that man*, &c. Acts 2. 23. *He was deliver'd by the determinate counſel*

counſel and foreknowledge of God, but you have ſlain him by wicked hands; God brings his holy counſels, purpoſes and decrees to paſs by moſt wicked inſtruments: The giving up his Son to death was the moſt glorious work of Grace and Love that ever was, but effected by moſt wicked hands. Godly men could not be imployed in ſuch ſervices. An Artificer uſeth a crooked tool to do that which he cannot do by a ſtraight one: The ſecret will of God is no rule of our obedience, *Nec omnis revelata*, ſaith *Ames.* not every revealed will neither; his inſtance is of *Jeroboam*, to whom it was revealed long before, that he ſhould have ten Tribes, 1 *King.* 11. 31. which yet *peccavit occupando*, he ſinned in aſſuming, 2 *Chron.* 13. 5, 6, 7. The revealing of an event, which God hath determined, or thoſe actions, whereby that event ſhall be brought to paſs, gives no warrant. For elſe *Hazael*, being told before, and *Judas* too, what they ſhould both do, might have pleaded it for juſtification. After a wonderful manner, ſaith *Auſtin*, that is againſt Gods will, which is not beſides it. It's againſt the will of his command, which is our rule, which is not beſide the will of his purpoſe, and yet may be our ſin: God is juſt and gracious in delivering up his Son to death, but *Judas* and the *Jewes* ſin horribly in it. There is *Rom.* 12. 2. *That good, and acceptable, and perfect will of God*, which the Godly are to hold unto; but for the ὡρισμένη βουλή, Gods determinate counſel, *Pharaoh*, and *Judas*, and *Herod*, and *Pilate*, the worſt names in the

Midulla lib. 2. cap. 1. §. 23.

2 Kings 8. 2.

Acts 2. 23.

whole world, may be the inſtruments and damned midwives to bring it to the birth. For Mr *Brightman* ſaith (in another caſe) a fair and perfect Child born doth not make any thing the better the adultery, in which it was begotten: ſo the being the work of Gods purpoſe, nothing warrants the act of any man, or of *Judas* that betrayed Chriſt. I muſt not enlarge upon theſe.

§. 3. Obſ. 2. *The Lord Jeſus was betrayed in the night.* Judas *marches as Captain of the band of men, and Officers of the Chief Prieſts and Phariſees, unto the Garden with Lanthorns, Torches, Weapons,* Joh. 18. 3. They are cunning to do their work in the night without notice, and noiſe, and tumult: He that about an hour or two ago had been at Paſsover with Chriſt, now betrays him: He had ſold him afore, and now delivers him.

§. 4. Obſerve here the pattern of a wicked heart made worſe by Spiritual Ordinances. Whether *Judas* was preſent at, and participant of the Lords Supper, that is, whether he received both Sacraments, the Paſsover and the Lords Supper, we may haply hereafter conſider; but at the Paſsover he was; at that Paſsover, which Chriſt ſaith, he *had heartily deſired to eat with them*, Luk. 22. 15. and with the Holieſt Society in the world; but he was a Serpent in Paradiſe all the while.

His Character is this:

§. 5. 1. He was purſe-bearer and receiver of the contributions that came in, and ſteward to lay out upon occaſion; and becauſe he inverted

verted the publick ſtock to his private uſe, he is called a *thief*, Joh. 12. 6.

2. His Covetouſneſs in time began to fly at great gain; for though he retained to ſuch a Maſter, and was both a Teacher and Preacher of heavenly Doctrine, yet he thrives from a Thief to a Traytor, and expoſed to ſale the moſt precious Jewel, Jeſus Chriſt, *Luk.* 22. 3.

3. Of this ſin he went breeding, and came full of it to the Paſsover; This he had premeditated, and with this he was prepoſſeſt, and with no better preparation comes to the Sacrament, to which he came not to repent of his ſin, but to cover it: ſo ſome men uſe Religion. And his ſucceſs was according; for what he was conceived with before, now is quicken'd, *After the ſop Satan entred into him*, Joh. 13. 27. Matt. 26. 16.

4. He goes from the Sacrament full of Satan, and within few hours ſells that blood which ſhould have been ſprinkled on his door-poſts.

This is a fearful example to all that after ſuch a preſident dare venture upon a Sacrament, to which they come with purpoſe to go on in thoſe ſins they bring to it, as he did, whether covetouſneſs, as his was, or luxury, drunkenneſs, looſneſs of life, fraud, rapine, ungodly callings, unjuſt uſe of their callings, *&c.* they think to receive Chriſt in the Sacrament, and Satan receives them. For you muſt know, That as Chriſt is preſented in the Sacrament, ſo Satan is preſent at it, to enter in after the morſel, being firſt by the morſel §. 6.

ſealed to be his. Sins of purpoſe and reſolution, are the key that opens the door for his entrance. Do not look at *Judas* his particular ſin of ſelling his Maſter, that was not yet; but look at his purpoſe and reſolution to commit the ſin, for that was now even at the Sacrament; that was it that ſet open the door to the Devil, and ſuch a purpoſe to continue in your ſins, will do the like office for Satan in you, as in him, that is, hold the door open. The Devil had put it into *Judas*'s heart, *Joh.* 13. 2. and after the Supper he enter'd into him, *verſ.* 27.

It's true, the beſt of us bring ſin and corruption in us, and with us to the Lords Table; it's well if it be ſour herbs to this Paſsover, but it muſt not be unlevened Bread, ſweet ſins; we may come with ſour ſins, but not with ſweet. The Apoſtles (as *Luke* relates, *Chap.* 22. 24.) had ſome ambition and deſire of greatneſs in them, which even now began to peep up, and our Saviour checks it; and they alſo freſhly come from the Lords Table ſhewed infirmity, they could not pray with him, they all ran away from him, after denied him. What alas, ſo ſoon after the Sacrament? We learn this excellent leſſon, to bewail our corruptions that bubble up in us, even while we are at the Table, and thoſe in us which ſtill appear in us, when we are newly gone from it.

But there is great difference between their ſins and *Judas*'s; they thought of ſome preferment under Chriſt, and he made a preferment

ment of him: He like a falſe Souldier forſook his colours, and fled to the other ſide; They were routed and ran away with intent to return again, for ὁ φευγόμενος πάλιν μαχήσεται: His was an old fire that had long lien in him, and been ſed by him; Theirs were ſome ſparklings that ſparkled, and ſoon went out: His was premeditated and purpoſed ſin, theirs upon the ſudden temptation; they were imperfectly good, he was perfectly evil, as was ſaid of *Simon Magus*, Act. 8. 2. *Thou art in the gall of bitterneſs*; not, there is ſome gall of bitterneſs in thee.

I have ſaid this, and laid open *Judas* to affright men, not from the Supper, but unto preparation or ſelf-examination, *And ſo let him come*, ſaith the Text. *I will waſh mine hands in innocency, and ſo will I compaſs thine Altar*, Pſal. 26. 6. For when or where do ye read ſuch an expreſſion, as *verſ.* 29. *He that eats and drinks unworthily, eats damnation, drinks damnation to himſelf.* It puts me in mind of a compariſon of *Chryſoſtomes* in his Sermon *De Proditione Judæ.* As corporal food, finding γαστέρα χυμοὺς ἔχουσαν πονηρούς, a ſtomach poſſeſt with fermented vitious humours, doth more hurt than good, and increaſes the diſeaſe, not of it's own nature, but by fault of the ſtomach: So this Sacrament received by wicked men, aggravates their condemnation, not of it ſelf, but through their unrepented ſins.

The ſame night in which he was betrayed, the Lord Jeſus did both inſtitute and celebrate this Obſ. 3.

Sacrament. The concurrent testimony of the Evangelists, and of *Paul* in this Text asserts it; as the first Passover in *Ægypt*, was eaten in the night, so was this Supper; and as that was kept in after-times as a memorial of the destroying Angel, his passing over the houses of *Israel*, until the death of Christ: So this is kept as a memorial of the deliverance of the Church from eternal destruction by the death of Christ, until his second coming.

CHAP. V.

Why Christ deferr'd the instituting of his Supper, until the night in which he was betrayed.

THat Christ could have ordained this Supper before this time there is no doubt, but why he deferr'd it to this night in which he was betrayed, οὐδὲ ἀνεὺ λόγου τινὸς, saith *Chrysostome*, was not without some reason; and the Lord himself intimates as much, *Luk.* 22. 15. *With desire I have desired to eat this Passover with you, before I suffer*: Which Reasons are divers, and may be ordered to two heads:

Chrysost. *in loc.*

1. Why he instituted it at the close of the Supper, *for after Supper he took the Cup*, vers. 24.

2. Why

2. Why he Inſtituted and Celebrated it a few hours (if hours) before he was betrayed.

First, Being ordained at, or at the end of the Paſsover and Supper annexed, which ſome call *cœna juſta* or *apolytica*, the dimiſſory Supper, it muſt of neceſſity be at night, for the Paſsover was eaten at the beginning or fore-part of the night, therefore Chriſt was *neceſſitate legis adactus*, ſaith *Peter Martyr*, moved by neceſſity of the Law to do it in the night, and after Supper, as ſubſtituting it in the place and room of the Paſsover (as *Pareus*) which he firſt fulfilled, and then abrogated it, and he abrogated it as one that did not impugn it. For it was an Ordinance of God, and therefore he did not tear it down, as ſome old hangings of the wall, but he did fulfill it by obſerving it, and decently laid it in the grave, by placing in its room the memorial of an infinitely greater, and more largely extending mercy, than the deliverance from *Ægypt* was: So that when he whom that roſted and ſlain Lamb did type out, was as the true Paſsover ſlain and ſacrificed, then it was time the body being preſent, to draw a curtain over the picture, and inſtead of that commemoration uſed at the Paſsover, when they broke the bread, and diſtributed it, ſaying, *This is the bread of affliction, which our Fathers ſuffered in Ægypt*, to put a new memorial upon it, *This is my body broken for you*; *This is my blood ſhed for you*. And as that continued in the Church

§. 1. *Grotius.*

In locum.

till the body came with that ſhadow repreſented; ſo ſhall this continue in the Church, till the perſon come alive, which is here repreſented dying, and then an end of this too.

Janſen. *Harm.* p. 105. 2. At the end of the Paſchal Supper, to ſhew that in this Sacrament there is no bodily repaſt intended, (for they had already ſupped) but a ſpiritual refection of the ſoul. The roſted Lamb might afford the gueſts a belly full; ſo the Religion, and Ordinances, and Promiſes in the Law were more outward and bodily; but this Sacrament of the Goſpel is an after-Supper, *modicum*, full of ſpiritual ſignification, but not ſo ſtuffie for outward matter, that we may prepare, (as *Auſtin* ſaith) not our mouths, but our faith, and expect to ſatisfie not the hunger and thirſt of the body, as they might, but the hunger and thirſt of the ſoul, which in this little model may find enough, over-meaſure. The Temple-ſervice among the *Jews* was an outward Religion, and as their Ordinances were outward, ſo they generally were *Jews* outwardly; we wonder that they ſo little ſaw and taſted the marrow and kernel of them, and ſtuck in the rind, feeding on the cruſt of moſt Ordinances, as if a man ſhould think the cloath would heal the ſore, and not the plaiſter ſpread upon it; but if we take eſtimate of them by our ſelves, we ſhall find that moſt of us ſhould have been as they in that caſe. For God having ordained for us outward Sacraments, for number few, for obſervation eaſie, for ſignification excellent, as *Auſtin* ſpeaks, we are

Hebr. 9. 1. 10. Rom. 2. penult.

Epiſt. 118.

for

for the general but outward in them; and though we be clearlier taught what is within them, yet we are in the uſe of them, but outwardly reverent as they, and do not ſpiritually and inwardly enjoy the kernel of them, which the Apoſtle took notice of, when he ſaid, *Not diſcerning the Lords body*, and ſo they are ſeals indeed, but rather ſeals of a Letter, which ſhut it up, than ſeals of a Deed or Covenant conveying the eſtate to us.

3. Though it be not a reaſon why this Ordinance was appointed after the Paſsover Supper, yet I may obſerve it to you in this place, that hence it is called *The Lords Supper:* from the Author it's called the *Lords*, and from the Time it's called a *Supper*, being celebrated in the night, and at the cloſe of Supper. Some later Jeſuites do tax the novelty of the name, and affirm, *Nullus in Scripturâ locus*, &c. No place of Scripture calls it ſo; for the term in this Chapter refers, ſay they, to the ἀγάπαι, or *Feaſts of Love*, uſed with it: they may ſay as well, that the Lords Table (1 *Cor.* 10. 21.) refers to them too, which we believe not; it is a ſpiritual feaſt: that which *Matthew* calls a dinner, *Matt.* 22. 4. is called by *Luke* a Supper, *Luk.* 14. 16. but we call it the Lords Supper, though it be received in the morning, or any other time of day, with reference to the time of the firſt inſtitution, as the Paſsover in after times was called the Paſsover, not becauſe there was any deſtroying Angel paſt over their houſes every year, but in reſpect of the firſt Paſsover

Maldonat. *in* Mat. 26. 26.

Eſtius *in* 1 Cor. 11. 20.

Paſsover in *Ægypt*, and in memory of that, wherein there was a paſſing over the *Iſraelites* houſes, and a deſtroying of the *Ægyptians* firſt-born. I could name to you many other names, that this Sacrament bears in Scripture and ancient Authors, far more ancient than their *Miſſa*, which is but once found in *Ambroſe*, and in none before him, or the Sacrament of the Altar, as they call it; but I inſiſt not now on names. He that will may ſee them in *Caſaub. Exercit.* 16.

§. 2. Secondly, Why the Lord Jeſus ordained it a very little before he was betrayed.

Paræus *in locum.* 1. He now ſeals his will, which men uſe to do when they are in ſight of death. *This is the New Teſtament* (ſaith he) *in my blood*; when men make their Wills, they bequeath their body to the earth. Chriſt bequeaths his body and blood to us; He beſtows his body natural on his body myſtical, the Church: The Teſtator is Chriſt, *Heb.* 9. 16. The Legacy beſtowed is himſelf, and all ſpiritual benefits with him, *My body and blood*; The heirs are, all believers, Diſciples; The Executors for the outward part are thoſe to whom he ſaith, *Hoc facite*, do this, execute this my Will; the Witneſſes are the Evangeliſts, and Saint *Paul*. Here is a perfect ſealing then of a Teſtament, which is of force by the death of the Teſtator, and nothing
Gal. 3. 15. muſt be added or taken away, for it is a Will ſealed and publiſht.

Aug. *Epiſt.* 118. 2. To leave it as his *ultimum vale*, or laſt memorial of precious reliſh and eſteem; when men

men are going, then they give memorial gifts unto their friends, then they give their pictures, Keep this for me, Remember me when you ſee me not; When men are dying, then they pull their Ring off their finger, and leave it with their beloved. Oh what impreſſion have the *verba morientis*, the words of a dying man! As if a man, ſaith *Chryſoſtome*, ſhould ſay to children, Theſe were your Fathers dying words; this was his laſt charge, this he ſpoke and died, and there is nothing that is remembred with more awe, more affection than the laſt words, the laſt gift of dying friends.

3. To teſtifie his deareſt love to his Church and People, that when death was in ſight, and all the unſpeakable ſorrows, ſhame and ſuffering, were now ready to invade him, when injuries from men were ready to load him, and the juſtice of God upon ſin to be demonſtrated on him, all theſe did not make him forget his love; His love to his poor people overtop'd all; *He loved them to the end*, Joh. 13. 2. and expreſt it at the laſt, and when he was in expectation of utmoſt ſorrow, he forgets not his love to his.

4. To fortifie his Diſciples againſt temptations, which were now ruſhing in upon them, when they ſhould preſently ſee their Lord led away as a priſoner to be arraigned, and themſelves ſcattered and diſcouraged; *Peter* denying, bloody enemies inſulting, then to fortifie their hearts, *Let not your hearts be troubled*, Joh. 14. 1. He adminiſters this Sacrament to ſtrengthen

strengthen the Union and Communion between him and them, and to tie them to him so fast, that the gates of hell might not prevail against them, that their faith might not fail, though it fainted, as was said to *Peter*, and though they fall, yet they might not utterly be cast down, as the *Psalmist* saith; they had before eaten the body, which they after saw broken, and drunk the blood which they after saw shed; the broken body was not theirs that broke it; the blood shed was not theirs that shed it, but it was theirs that had before eaten it, and drunk it; so God underprops his weak servants before the wind blow, and seasonably antidotes the hearts before the bitter Cup, that they may stand fast, though for fear they run away.

5. That when we iterate this Sacrament, our hearts may be prickt with remembrance of this dismal night, ἵνα μᾶλλον ἐκβολῆς κατανύξῃ, saith *Chrysostome*, that he might exceedingly prick us; for a wounded heart is a good preparative to the receiving of a wounded Saviour, *He was wounded for our transgressions, he was bruised for our iniquities*, Isa. 53. 5. Let a man survey this night how his blessed Saviour was for him betray'd into the hands of bloody men; this night he was plunged into most doleful sorrows; He was amazed and loaden with grief, exceeding sorrowful, in a woful agony, sweating like drops of blood running down to the ground, without any comfort from any man; his chief Disciples could not pray with him, all fled and ran away

Chrysost. in locum.

away from him; betray'd by one of his own, Judas denied by another, ſending forth loud cries and tears: God ſmit the Shepheard, ſcatter'd the flock, an Angel from Heaven ſtrengthening him, an Angel that had not the benefit of Redemption by him, but not a man for whoſe Redemption this was. Oh the dark eclipſe that now ſeized on this Sun of Righteouſneſs! Who can expreſs the anguiſh and dolour of this night, κἂν λίθος ἦν, though he were a very ſtone, ſaith *Chryſoſtome*, it would melt him, wound him? Therefore I exhort you all, when you come to this Sacrament, bring this night with you in which he was betrayed: It is a night of obſervation to be remembred; as was ſaid of the firſt Paſsover in *Ægypt*, *Exod.* 12. 42. ſo it may be ſaid of the night of this firſt Supper: Read, read again, or get ſome body to read to you this Hiſtory related by Saint *Matthew* or Saint *Luke*, and water your meditations with ſorrowful tears, not as he that wept when he read the Hiſtory of *Dido* in the Poet, out of an imaginary compaſſion, but as beholding in this Glaſs both your ſins, and your redemption. *This do in remembrance of him.*

CHAP.

CHAP. VI.

Of the outwards of this Ordinance of the Supper.

1 Cor. 11. 23, 24, 25.

He took bread, and when he had given thanks, &c.

§. 1. IN the Sacrament of Baptism there is but one outward Element, Water; in this of the Supper two, Bread and Wine: which though they distinctly signifie, the one the Body, the other the Blood of Christ; yet because they set forth one nourishment of the body by bread and drink, of the Soul by the Body and Blood of Christ, and make but one commemoration of Christ and his death, *This do in remembrance of me*, vers. 24. *Drink it in remembrance of me*, vers. 25. *For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lords death*, vers. 26. Therefore as several dishes are but one Supper, so these several signs are the parts of one Sacrament.

To avoid tautology and coincidency, I mean to open the parts distinctly, and yet to take together element with element, rule with rule, action with action, as fitly yoaked together joyntly, and so be as soon at the end of the one, as of the other. Which course of handling,

handling, that word in *Luke* 22. 20. whom of all the Evangeliſts *Paul* doth nearlieſt agree with, and *verſ.* 25. of this Chapter ὡσαύτως, *Likewiſe*, or, *After the ſame manner*, points me unto; and if there be any word in the three Evangeliſts that write the Hiſtory of the Inſtitution (whereof one, that is *Matthew*, was preſent at the action) that may ſerve for the beautifying or clearing of any point, as we go along, we ſhall take it alſo into the contexture of our Diſcourſe.

The Method, and order is, to handle,

1. *The outward Ordinance of this Supper.*
2. *The inward thing ſignified or repreſented.*
3. *The mandate or command, Do this.*
4. *The end, For remembrance of me.*

§. 2. The outward Ordinance is properly called the Sacrament; the inward kernel or thing ſignified, is called *Res Sacramenti*, the thing of the Sacrament; for the Sacrament is the outward viſible ſign: and therefore it is very abſurdly ſaid of *Bellarmine*, and other Papiſts, who have left nothing but accidents, and ſhadows of Bread and Wine, that Jeſus Chriſt in the Euchariſt is the figure and remembrance of himſelf, as if one ſhould ſay, that the King is the picture, or image of himſelf. For as Doctor *Whitaker* obſerves, *The body and blood of Chriſt is no Sacrament; but the thing it ſelf whereof the Sacrament is taken*; As the contract is no Ring, but that whereof the Ring is a pledge; the Covenant is no Seal, but that whereof the Seal is; though in vulgar ſpeech, when we take the Sacrament, and the

Lib. 1. *de Euch. c.*24.

De Sacram. pag. 616.

the thing of the Sacrament in complexion, we uſe to ſay, that the Sacrament conſiſts of two parts, *Terrena* and *Cœleſti*, as *Irenæus* ſaith, an earthly and a heavenly, an outward and an inward, a viſible and an inviſible, *Ut duæ naturæ in Chriſto.*

Iren. l. 4. cap. 34. Whitak. de Sacra. 626.

The Sacrament of the Lords Supper, or the outward Ordinance conſiſts,

1. Of Materials or Elements, Bread and Wine.

2. Of rituals or actions about thoſe Elements, and they are,

1. The Rites uſed by Chriſt, or ſome other in his name, *He took bread, he bleſſed*, &c.

2. The Actions of the Communicants, *They take and eat, they take and drink*: And ſo ye have a Sacrament conſiſting of ſeveral Elements, and ſundry outward rites and actions, all concurring to the eſſence or integrity of this Sacrament.

§. 3. *Of the Elements Bread and Wine.*

I begin with the Elements, and they are

§. 3. 1. Two, *viz.* Bread and Wine: Our *Melchiſedech* entertains the children of *Abraham*, as that *Melchiſedech* did *Abraham* himſelf, *Gen.* 18. 18. *He brought forth to him Bread and Wine.* Chriſt did not take theſe two by accident, becauſe he found them then on the Table, but by choice and election for their uſe in ſignifying. The old Church of *Iſrael* had a Table-Sacrament, the Paſsover, and Chriſt will have the Goſpel-Church to have a Table-

Table-Sacrament too, this Supper: but as before Christ their Sacrifices and Sacraments were all bloody: so when Christ the substance of all Sacrifices and Sacraments hath suffer'd, the Sacraments of the Gospel and Sacrifices are unbloody. Many Divines shew the conveniency of Bread and Wine to be the materials of this Sacrament, and some with too much fancy, the representation of his Body broken, and of his Blood shed. The participation of his Body and Blood for Soul-strength, and Soul-refreshment, could not be better shadowed forth than by the staff of Bread and chearful Wine; which as they are the most common, so the most necessary and prime materials that are used at our Tables, answering both our appetites of hunger and thirst; weakness is strengthned by bread, faintness cherisht by Wine, the faint and feeble Soul by Christ. Famine and thirst are importunate things, no delights of the eye, no musick to the ear can satisfie them. Violent desires towards Christ are not to be excused, but praised: for his *Flesh is meat indeed, his Blood is drink indeed*, Joh. 6. 55. *Vid.* Jans. *Harm.* p. 626.

2. Bread and Wine severally and asunder, to set forth his death, wherein *Corpus à sanguine separatum fuit*, saith *Jansenius*, his Body and his Blood were sundred. The Papists, as to their Priests and some Kings or Princes, will allow Bread and Wine; but as to the Common People, Bread or Wine they say by concomitancy; the blood is in the bread virtually, and so they shut up the wounds of *Harm.* 896.

Chriſt by their dry Maſs. But Chriſt would repreſent himſelf here not as a Lamb, but a Lamb ſacrificed and ſlain; and therefore the blood is ſevered from the body. As the money is not a priſoners ranſome, while it lies in the cheſt, but when it's paid; ſo the blood of Chriſt as ſhed is our ranſome. As *Iſrael* in the wilderneſs had a Type of Chriſt, Manna which they did eat, and the Rock alſo of which they drank, ſo have we the memorials of his Body and Blood, that we may eat and drink.

And which is the ſumm of all that may be ſaid on this point, ſince the Lord was pleaſed even under the Goſpel to continue that old way of Fellowſhip and Communion with his Church, by entertaining them at his own Table, upon his own Chear, in an Ordinance of eating and drinking; as he alwayes allowed the *Iſraelites* to feaſt with him upon the remainders of the Sacrifices in token of fellowſhip: And the very Heathens did by feaſting on their Sacrifices teſtifie their fellowſhip with their Idols, as is plain, 1 *Cor.* 10. 18, 19, 20. I ſee not how more fit materials could be uſed than Bread and Wine, which as they beſt ſtand with the ſimplicity of the Goſpel, ſo they are the moſt common and neceſſary attendants in all feaſts, and do both together ſet forth that full and perfect nouriſhment which we find in Chriſt.

Cyp. *Epiſt.* 75.

Aug. *Tract. in* Joh. c. 6. 25.

As for that I find in *Cyprian*, and from him in *Auſtin*, and after both, in moſt Divines, That as one bread is made of many grains, and

and one Cup of Wine of many grapes; ſo the Church is one Body of many Members; whoſe Communion and Fellowſhip is here profeſſed, teſtified and ſignified by their participation of one Bread and of one Cup: The alluſion is proper, and not unlike that of the Apoſtle, 1 *Cor.* 10. 17. *We being many are one bread, and one body, for we are all partakers of that one bread.* And this union of members was anciently profeſſed with all dearneſs of love and affection in the uſe of this Ordinance; and they delighted to expreſs their diviſion and ſeparation from all the world, their combination and concorporation among themſelves, by all entercourſes of love and dearneſs that could be; their Feaſts of Love, their Kiſs, mentioned in Scripture and ancient Authors, are hereof great witneſſes.

But what ſhall thoſe Places or Countries do that have no Bread or Corn, no Fruit of the Vine? I confeſs, that though God ſaid in the Paſsover, a Lamb or Kid, yet Chriſt expreſſes nothing there of other materials, and therefore in caſe of extream neceſſity, where the proper Elements cannot be had, they muſt either be without the Ordinance, or celebrate in that which is Analogical, and which paſſes for Bread with them, or Wine with them; which it's better (ſay ſome) to do, than wholly to be deprived; but this Eclipſe is not likely to be ſeen in our Horizon, therefore I ſhall not further diſcuſs it. Exod. 12. 5. *Moulin Buckler* p. 531. Beza *Epiſt.* 2.

§. 4. *The Rites or Actions about the Sacrament.*

So much of the Elements, Bread and Wine.

§. 4. Now I proceed to the Rites or Actions; and firſt them of Chriſts uſing, in which you are to uſe your eye: as in the Word Preached God ſpeaks to your ear, ſo here he ſpeaks to your eye. The Sacrament is a viſible Word, and therefore I hold it requiſite that the Communicant be within ſight of the Elements and Actions, that he may ſee the Bread and the Wine, Taken, Bleſſed, Broken, Poured forth; and not in corners and holes, whence he hath not the actions under command of his eye. Not that I deny but a blind man may receive the Sacrament, but that all means of ſpiritual impreſſion muſt be uſed, ſaith *Moſes, the blood of the Covenant*, Exod. 24. 8.

The firſt Action of Chriſt is, *He took bread, likewiſe after Supper, the Cup*, ſo *Paul*, ſo *Luke*. *He took the bread, he took the Cup*, ſo *Matthew* and *Mark*: of the two Elements, the Bread is firſt taken both by Chriſt, and by the Communicant: This order is to be held by the conſent of all the four Writers: And of Chriſts Action, let us Note

1. That Chriſt took the Bread into his hands, he took the Cup into his hands, obſerving the rite and cuſtome then uſed, and gave thanks over the Bread, holding it in his hands, and ſo over the Cup, having it in his hand: This is the firſt ſtep towards the ſeparating and ſetting apart the Elements; he took

took them in his hand, ſo there was a ſolemn rite that the *pater-familias* did uſe to take into his hands and bleſs theſe principal parts of the meal or feaſt. The taking of the Lamb was the firſt action towards the Paſchal, *Exod.* 12. 2, 5, 21.

2. That Chriſt took and bleſt the Bread and the Cup ſeverally, one after the other: He took Bread and bleſt, and pronounced, *This is my Body.* Afterwards he took the Cup and bleſt, and pronounced, *This Cup is the New Teſtament in my Blood.* The Evangeliſts *Matthew* and *Mark* expreſs it, *Luke* and *Paul* likewiſe confirm it; and if there were nothing elſe, the very rule and uſage amongſt the Jews to bleſs them ſeverally, would prove it to us.

3. But whether there was any interval of time between his taking and bleſſing the Bread and the Wine, is a harder knot. *Matthew* and *Mark* ſay, *As they were eating*, or as they did eat, *he took Bread: Luke* and *Paul* ſay, *After they had ſupped he took the Cup.* This ſeems to plead for ſome interval of time, and yet if *Matthew* and *Mark* be viewed alone, the Action ſeems to be continued: What wedge muſt be uſed for this knot? *Beza* hints that δειπνήσαντων αὐτῶν may be Aoriſtically tranſlated, *When they had eaten:* but I ſhall not grant *Beza* his Interpretation, but hold to our own, and appeal to the rule or cuſtome then received amongſt the Jews, to decide the Controverſie: for if thoſe words, *As they were eating*, be all one

Vide etiam ſaith *Calv.* in 1 Cor. 11. 25. *In* Mar. 14. 22. *Beza.*

with thoſe of *Paul*, *After they had ſupped*, then how doth *Paul* and *Luke* ſo frequently and emphatically apply them to the Cup, which may by that interpretation be ſaid of the Bread alſo. The rite was, that while they were eating, not the Paſsover Lamb (for ſo all that Chriſt did was after Supper) but the *poſt-cœnium* or after-ſupper, the ſecond courſe, and toward the end thereof, the Maſter took bread and bleſt and brake it, and diſtributed it with a ſignification of the bread of affliction in *Ægypt*; then at the very cloſe, and after all eating, the Cup was taken and bleſt; what interval of time went between I know not. *Non conſtat*, ſaith *Calvin*, whether the Action was continued; but I believe the Bread was eaten, before the Cup was bleſt or taken; and Chriſt that Inſtituted no new Rites, but ſet a new ſuperſcription on the old mettal, imitated this cuſtome, and took and bleſt the Bread while they were yet eating, and took and bleſt the Cup at the cloſe after all, and ſo all are agreed: And here let me ſhew you a reaſon why the Churches now are not bound to conſecrate and diſtribute the Bread before they conſecrate the Wine, as it was in Chriſts Supper, becauſe the Rite was ſo at that time, and the thing being meerly occaſional, is not obligatory, but indifferent: We pronounce the words of ſignification, *This is my Body*, *This Cup is*, &c. ſeverally, but we do not diſtribute the Bread before we bleſs the Wine; that Chriſt did occaſionally to the Rite.

Grotius in Matt. 26. 26.

Calvin in 1 Cor. 11. 25.

H. Brought.

4. The

4. The Bread which Christ took into his hands, was such as was obvious and ordinary, on the Table at that time, τὸν ἄρτον, saith *Matthew*, *signanter*; some peculiar Bread designed and prepared for that use, doubtless unlevened, according to Law and Custome; and yet the Greek Church stiffly holds to levened bread, on opinion that Christ kept his last Passover on the thirteenth day of the month, one day before the time by Law prefixed for leven to commence; and of this Opinion, for the day, is a late Learned Writer, in his Answer to six Queries, who also holds that Christ and his Disciples at this time did eat no Lamb, but kept only the usual *Post-cœnium* or after-supper. As to the time I assent not, and therefore hold the bread unlevened, in which the Romanist Celebrates the Supper; and *Calvin* would not contend in so slight a matter, against the same custome used in *Geneva*; nor do we make it any matter of moment, but bless such as the Table doth afford, being pure and wholesom, as the use requires. *Camero in Myroth.* Matt. 26.

The Cup which Christ took hath this mark, it was a Cup after they had supped; and that was the Cup of the *Hallell*, or of the Hymn; the last Cup, which used very solemnly to be blest; this mark, *after Supper*, differences it from that Cup, *Luk.* 22. 17. *He took the Cup and gave thanks, and said, Take this and divide it among your selves:* This is not the Cup which Christ took into his Supper, for that comes after *vers.* 20. There πότήριον ὑμνησίας. πότήριον εὐλογίας. *Coss Hallel.*

were divers Cups solemnly blest and given round at this Passover-feast, three or four, therefore this which Christ took in, is the very last, after which they eat and drunk no more that time: And the last Cup was even among the Heathens counted solemn and sacred, *in honorem ἀγαθοῦ δαίμονος*, in honour of their good *Genius*, &c.

Grotius in Matth. 26. 26.

§. 5. *Of Christ his Consecration or Blessing of the Elements.*

§. 5. The second Rite or Action used by Christ, was giving thanks; *He took Bread and giving thanks he brake; likewise also the Cup. He took the Bread and blessed*, Mat. 26. 26. Mark 14. 22. *He took Bread and gave thanks*, Luk. 22. 19. and St *Paul* here: Two of them say of the same Bread, *He blessed*: Two of them say of the same Bread, *He gave thanks*. They all say of the Cup, *He gave thanks*; and yet in another place, 1 *Cor.* 10. 16. *The Cup of blessing which we bless*; what can be more plainly inferr'd hence, than that these two words εὐχαριστήσας, εὐλογήσας, are in this business of one signification and effect? as in *Mark* 8. 6, 7. *He gave thanks and brake the bread* or *loaves*, the fishes he blest. Shall we be so trivially curious as to seek criticisms in a thing so plain? Not only our Divines, but Romanists also consent, he blest the Bread by thanksgiving and prayer over it; He pray'd God, he blest God, or he gave God thanks, and thereby blest the Bread and Wine; therefore

fore it is ſaid, *The Cup of bleſſing which we bleſs*, apply the one of theſe words to God, he gave him thanks, the other to the Bread, as *Pareus* and others, all comes to one, the Bread and the Cup were bleſt by Prayer and Thankſgiving. Thus the *Jew* in his form bleſſed his Bread and Cup, by bleſſing God that created the fruit of the Earth, and of the Vine, and theſe two words in Greek expreſs but that one in the Hebrew *Barak*, as *Maldonate* and *Pareus* note, and this bleſſing is that we call Conſecration or Sanctification, by which the Elements are ſet apart to holy uſe, and ſegregated from common or prophane. For the further clearing of which obſerve, *In loc.* Jansen. *Harm.* pag. 96.

Firſt, That Chriſt, whether at miraculous meals, or at common ſittings down with his Diſciples, *Luk.* 24. 30. *Mat.* 14. 19. always gave thanks and bleſſed the Bread. Let his holy example be a command to us. The *Jew* held his meat prophane, untill he had bleſt it. He had a form of Religion beyond moſt of us, therefore the Apoſtle uſeth the word, *It's Sanctified*; It's Sanctified, or made legitimate unto us by the Word that warrants it, and Prayer that bleſſeth it, 1 *Tim.* 4. 5. For ſhame either learn of Chriſt, or of the *Jew*; mock not God with pulling a hat over your face, but give thanks and bleſs. *Calv. in loc.* P. Martyr *in locum.* Mar. 6. 41.

Secondly, We find no form of Words uſed by Chriſt in this Conſecration or Bleſſing, none of the Evangeliſts tell us, what words he uſed, but they expreſs the action in the ſame words of ordinary grace at meals, *He*

gave

gave thanks, he bleſſed; in what words it is not reported to us; *He prayed* (ſaith *Eſtius*) *that the Bread and Wine might be turned into his very Body and Blood*; So he imagines; But who told him ſo? No Scripture nor Ancient Father. The Jewiſh form of words is known in their Rituals, *Rara benedictio* (ſaith *Scaliger*) without theſe ſolemn words, *Bleſſed be thou, O Lord, that haſt ſanctified us by thy commands, and given us a charge concerning ſuch or ſuch a thing.* In reaſon Chriſt did accommode his bleſſing to the occaſion, praiſing God for his Redemption of Mankind, and for the coming of his Kingdom, for this New Teſtament or Covenant, and a bleſſing upon his Ordinances and People. *Ignorantia licita eſt*, ſaith *Scotus*, *It's a lawful ignorance not to know the words of Conſecration.* But as to thoſe operative and converſive words (as they call them) *This is my Body*, wherein the Schoolmen ſhow their learned fopperies, thoſe Almighty Words, whereby a ſilly Prieſt makes his Maker; And as *Lapide* hyperbolically ſaith, *If Chriſt had not been incarnate, would have incarnated him*; They muſt not be angry, if with Pope *Innocent* the third, that great Creator of Tranſubſtantiation, we deny them to be the words of Conſecration, for three Reaſons:

Eſtius *in locum.*

Lib. 4. *diſt.* 8. *qu.* 2.

See *Annot. in* 1 Cor. 11. 25.

This is my Body. Reaſons why they are not the words of Conſecration.

1. Becauſe Chriſt bad his Diſciples, *Take and Eat*, before he pronounced thoſe words, *This is my Body*, and he did not ſure bid them, Take and Eat the Bread before it was Bleſſed and Conſecrated.

2. Be-

2. Because the words of Consecration or Blessing should in reason be spoken to God, not to the Disciples of the Bread, as these are.

3. Because these words, *This is my Body*, are assertive, signifying what the bread is, and (as one of themselves saith) should be false and untrue, if they should not signifie what the bread is, before the words be pronounced; not what they shall be afterward. God when he Created Light, said not, *This is Light*, but *Let there be Light.* *

Thirdly, The form of Consecration or Blessing used by the Churches of Christ is Thanksgiving and Prayer, reciting the words of Institution, as they are here in *Paul*, or the other Evangelists. *We* (saith *Chamier* speaking of the *French* Churches) *do religiously observe, to pray to God that these Elements which Christ hath sanctified may be profitable to us unto salvation, and we recite to a word the first Institution of this Ordinance of Saint* Paul, *viz. in this very Chapter.* So the Church of *England* in their Form; so is it directed since, Thanksgiving, Prayer, and the words of Institution recited. As for Exhortations *ad populum*, then also used, with which anciently in *England*, and now, we first begin, together with places of Scripture memorized, and *insulatum* of the worthy, they are rather to consecrate you, and quicken up unto livelinesse your Faith and Graces. Now we may not take εὐχαριστία, strictly to exclude prayer; for as *Chrysostome* observes, it denotes the praising of God, the giving

* 4. Christ spake these words at the Consecration.

Lib. 6. de Euch. cap. 5. §. 12.

Exercit. p. 384. Peter Martyr in 1 Cor. 11. 24.

giving of Thanks, Prayer, and the Blessing of the Symbols, and therefore we read in *Justin Martyr*, in this action, εὐχὰς καὶ εὐχαριστίας, & ὁ περιὼν εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει: and *Austin* calls it *Panem prece mystica celebratum*; so *Hierome Ad Evagrium*. So others. So generally Christ made choice of, and sanctified these *Species*, or these kinds, Bread and Wine to be the Materials or Elements of his Supper, and these we bless by Prayer and Thanksgiving, reciting his Institution, *The Cup of blessing which we bless*, 1 Cor. 10. 16. and this is *verbum ad Elementum*, or sanctifying by the Word and Prayer, and from this word εὐχαριστῆσαι, giving thanks, the Lords Supper hath been anciently called, εὐχαριστία, the Eucharist, εὐχαριστία καλεῖται, saith *Justin*, ἀφ' ἧς εὐχαριστία καλύμεθα, *Origen. cont. Cels. l.* 8.

Epist. 2. *Lib. de Tri.* 3. *cap.* 4. Jansen. *Harm.* p. 99. *Apol.*

§. 6. *That a Presbyter only can Consecrate or Bless the Elements to this use.*

Fourthly, I told you before, that this Action or Rule is Christs, *He gave Thanks*, or *he Blessed*, and for after-times he commanded his Apostles, *hoc facite*. This was not then the action of the Communicant, they eat and drink, but they do not Consecrate, this is the action of those that Christ authorizeth by a lawful Calling to be Stewards of his Word and Sacraments. The *Pater-familias* did bless the Bread and Cup in and unto his Family or Company, because it was a House, a Chamber-Supper,

ber-Supper, but the Temple-ſervice of Sacrificing was lawful to none, but to a Prieſt; and if Chriſt hath Ordained a lawful Calling of Officers and Miniſters, called his for the Service of his Church under the Goſpel, as it appears to us; this Act of all others doth properly belong to them to bleſs in his Name; for it is λειτουργία, publick Office; we find no Rule or Example in Scripture to the contrary, and if that be a good Argument in point of Calling, which is delivered *Heb.* 7. 13, 14. that of the Tribe of *Judah* no man gave attendance at the Altar, for *Moſes* ſpoke nothing of that Tribe concerning Prieſthood; then we may reaſonably argue, That no private man that is not called by God, can perform the Office of a Publick Miniſter; for Chriſt ſpake nothing of them concerning the Stewardſhip of his Myſteries. *Juſtin Martyr* is clear, the προεστὼς did Bleſs and Conſecrate; *Apol.* 2. the Deacons did indeed carry about the Bread and Wine, and Deliver them, but not Bleſs them, and therefore *Jerome* ſpeaking of the difference between a Deacon and a Presbyter, or a Miniſter, ſaith, *What doth the Deacon ſwell againſt the Miniſters* ad quorum preces corpus Domini conficitur, *by or at whoſe prayers the Body of Chriſt is made?* I ſhall not be tedious in this Point, *Convenit inter omnes Pontificios*, It's agreed on all hands by the Papiſts for the Character ſake; and for our Divines, *Calvin* ſaith, *It's a part of the Eccleſiaſtical Miniſtry to diſpenſe the Sacraments*, and if you will, you may ſee *Whitakers de Euchar.* Whitak. *de Euch.* 651. *Inſtit.* l. 4. c. 15. §. 20. *De Euchar.* pag. 656.

who

who acknowledgeth, *That the efficacy of the Sacrament depends not on the person or quality of the Minister* (though *Jerome* on 2 *Ephes.* 3. hath a strange passage to the contrary) *yet that it is no Sacrament, except he that celebrates it have authority from Christ Jesus*, whom he calls *Sacrilegious* and *Prophane persons* that dare attempt it without Commission, and makes the difference thus, *What if any man shall set a publick Seal, which he hath stolen into his hands, Is it all one as if done by a publick Notary, or allowed Officer? No, surely.* I know there is a little dissertation *de cœna*, that debates the Question, what may be done, *Ubi Pastores desunt?* And I know the *Socinians*, those Levellers of Divinity, that slight Christ into a meer man, his blood from a Sacrifice to a Martyrdom, the Sacraments into void and empty figures, and the Ministers into Fore-men of the Jury, if so much; but stand you in the old wayes in this Point.

§. 7. §. 7. *That the change of the Elements is only of their use.*

Fifthly, The change of the Elements of Bread and Wine by vertue of Christs Sanctifying or Blessing them, is not any change or alteration of the Elements themselves, but of their Use and Office. The change is relative, not inherent, *Panis certa consecratione fit mysticus*, saith *Augustin*; now the Bread is common Bread, saith *Justin*, οὐ γὰρ ὡς κοινὸν ἄρτον, &c. The Bread when it doth *percipere vocationem*

Conf. Faust. l. 20. c. 13.

Apol. 1.

vocationem Dei, ſaith *Irenæus*, then it is not common Bread, but the Euchariſt of the Body and Blood of Chriſt. If the Bread ſhould be changed in ſubſtance, what argument could the ancient Fathers have found thence to prove againſt *Marcion*, that Chriſt had not a phantaſtical and airy body? And how again could they every where allude thus, that the Divine Nature of Chriſt did not deſtroy the humane, As the ſymbolical Nature of the Elements deſtroys not the ſubſtantial and natural being? The water of Baptiſm is water ſtill; the Rock that was Chriſt, was a Rock ſtill; the Serpent on the Pole was braſs ſtill; the great Seal that conveys a great Eſtate is Wax ſtill. The Uſe, the Office, the relation of theſe Sacramental Myſteries is high and admirable, and becauſe the ſpiritual ſignification and uſe is ſo admirable, therefore the Fathers μετὰ ὑπερβολῆς, exceeding rhetorically and hyperbolically do ſpeak of them to awaken and quicken, and chear up the ſpirits of people to look upon and uſe them in their ſymbolical uſe, as inſtruments and exhibitive conveyances of Chriſt to our Faith. *Bellarmine* triumphs in one word of *Cyprian de Cœna*, *Panis non effigie, ſed natura mutatus, nullam admittit ſolutionem*, a crack of vanity. That piece is later than *Cyprian*, but if his, by ſin of firſt Parents, *Natura Humana*, Humane Nature was changed, ſaith *Auſtin*, and when a Man is Regenerated, his Nature is changed, ſay we, how, not his fleſh, his body, but quality, *&c. Naturam expellas furcâ licet*, what's that

Lib. 4. c. 34. & l. 5. c. 4.

Iren. l. 5. c. 4.

Lib. 2. de Euch. cap. 9.

Aug. de civ. lib. 14. cap. 12.

that but quality or cuſtome, not ſubſtance; the holineſs of any thing ſanctified to God, infers a change of uſe and relation, but not of ſubſtance; conſecrations of times, perſons, places, things, may appropriate them to holy uſe and ends, and there is accordingly an eſteem or reverence of ſuch things ſo ſet apart, but the ſubſtance of the things is as it was; for Conſecration is not a Philoſophers-ſtone, holy things may be ſpent in their uſe, as the Sacrifices of old, the Paſchal Lamb, the Bread, Wine in the Supper, but the ſanctifying of them to that uſe doth not firſt change them into the thing ſignified, and ſo deſtroy the ſign and ſignification, as the relation is deſtroyed *ſublato fundamento*; Every Papiſt is bound to have the Faith of Miracles; for the Miracle of turning Stones into Bread is nothing ſo great as this of turning Bread into Chriſts Body. *Maldonate* hath a ſtory, That in his days there was a Book came forth, *De Arte nihil credendi*, and that there was but one true ſaying in it, which was this, *He that will be an Atheiſt, let him firſt be a Calviniſt*; and if there had been in that Book, *He that will believe any thing, let him firſt be a Papiſt*, that had been another, or rather, one true ſaying indeed.

Vid. Forbes *Epiſt. Theol.* pag. 537.

§. 8. §. 8. *Of Chriſts Action of breaking the Bread.*

Thirdly, the next Rite or Action of Chriſt, *He brake it*, and ſo ſay all the three Evangeliſts, and he ſaid, as here it follows, *This is my*

my Body broken for you, and concerning his Blood both *Matthew* and *Luke* say thus, *This is my Blood which is shed for you*, which (as some say) was in the parallel, the Cup represented, correspondent to the breaking of the bread, by the pouring forth of the Wine out of some greater vessel into the Cup; and so the Bread is broken, the Wine is poured out, as the Body of Christ was Crucified, and his Blood shed. Upon this Action we shall for memory sake speak of these particulars: Morton *in locum.*

1. That from hence the Eucharist or Lords Supper hath been called κλάσις ἄρτου, *the breaking of bread*, as the phrase, *Acts* 2. 42. *Acts* 20. 7. have been interpreted: So *Paul* 1 Cor. 10. 16. *The bread which we break, Is it not the Communion of the Body of Christ?* Thus some love to speak in our dayes, calling (I wish it be not out of singularity) this Sacrament, the breaking of bread, which as it is by Synecdoche of the part for the whole, so it was used by the *Hebrews* of any common feast or meal, when they did eat together, and is applyed to this Sacrament, but at second hand; they began all their Solemn Meals with Blessing and breaking of Bread, and their Feasting was called eating of bread, *Gen.* 43. 25. a form of speech new and insolent to Greek and Latine ears, who called their Feasts by the other Element συμβόσια, or *Convivia*, drinkings together. Casaub. *Exerc.* 16. p. 339. Beza *in* Act. 2. 42. and 46.

2. Christ at all other Meals, where he was Master of the Meal and blest, did also break the bread, for he that pray'd the Blessing,

Godw. in Anti. Jewish. in the Passover *ex drusio.*

Grotius in Matt. 26.

Scalig. *de emen.* l. 6. p. 536. Morton *in locum.* Martyr *in locum.* Beza *in* Act. 2. 42. Steph. *Glossa* Mat. 26.

Paræus *in locum.* Chamier. *de Euchar.* l. 7. c. 11. Piscat. *in locum.* Paræus *in* 1 Cor. 11. *contro. 2. sed non integram.*

was by the Jews called *Habbotseang*, the breaker at his meal-meals; and at other, he blest and brake: but in this Paschal *Postcenium*, or Supper, (to which you must still have your eye) the usual Rite was, That he that blest, broke the bread into parts to be distributed to the guests or sitters, and the pieces were about the bigness of an Olive, saith *Scaliger*. He that brake did eat one, and the rest were communicated; for their bread at this time was not, as Learned men say, great and thick loaves, but broad and thin, *instar placentæ*, like your Cakes here in *England*: If they were thick as ours, then may the knife *Leviter scindere, non abscindere*, and so be broken.

3. The Churches of God do many of them hold this Ceremony of breaking of the bread, and it ought to be holden. *Our Churches*, saith *Paræus, do rightly observe it: And in all our Churches* (saith *Chamier*) *we use it: And it hath a command, Do this*, saith *Piscator*. And therefore it is not adiaphorous or indifferent. And there is a dissertation in *Paræus* fully debating the point, in which he doth not say, *the Sacrament is null without it*; nor doth *Beza* say so, *Epist.* 2. nor yet that it's meerly indifferent and left to choice; but usefull and requisite he holds it, for good ends and significations, as I shall shew; and he affirms, *That it continued in the Church, and was used for a thousand years after Christ*. But the Papists, as sacrilegiously they steal away the Cup from the People, so they use the Bread superstitiously,

ſuperſtitiouſly, making their Hoſt into *panes nummularios*, little round wafers, like our money, and put them whole into the mouths of the Communicants. For, ſaith the Learned *Janſenius*, *The Church (viz.* of *Rome) doth laudably obſerve, that the Euchariſt be toucht only by ſacred hands (viz.* the Prieſts:) As for Chriſt (ſaith he) *Pro more fecit*, he followed the Cuſtome or Rite at that time. *Harm.* p. 895.

4. This Bread was broken, and Wine poured forth.

1. For the more lively repreſentation of the death and grievous ſufferings of our Lord; for though *a bone of him was not broken*, nor his body properly, yet the Apoſtle calls it broken in regard of thoſe wounds, and pains, and torments, which brought forth a violent death, and all this for us: As the Corn is not grinded or baked, nor the bread cut or broken, but for us; that the breaking of his body might break our hearts, and his flowing blood, ſhed our tears; for it is the higheſt repreſentation of death, the bread broken, and the Wine poured forth, and is uſefully obſerved to raiſe up ſuch affections, as the ſight of a dying Chriſt may work even in a heart of ſtone, as *Chryſoſtome* ſaid before. *Calvin* in loc. *P. Martyr* in loc. *Bez. in loc.*

2. It was broken for diſtribution ſake; for in Hebrew ſpeech, *to break bread to the hungry*, is to diſtribute it, *Lam.* 4. 4. and this hath another meaning in it, and ſets forth the Communion and Fellowſhip of the Church, all partaking of one Chriſt, and

feeding on him, and his death unto eternal life, 1 *Cor.* 10. 17. *We being many are one bread*; We are one body, and of one holy Fellowſhip and Communion, *For we are all partakers of that one bread*; for Chriſt is that common center in whom we meet, and by union with him, we have communion with one another; and thus the ſignification is lively, one bread broken and divided amongſt many Communicants, who are one, is one Chriſt given wholly to every believer, and all believers one in Chriſt. This brotherhood was obſerved and noted for their mutual love in thoſe times, when their profeſſion of Chriſt diſtinguiſht them from all the Heathens about them, and when they were incloſed round by obſerving, and cruel men that envied and hated them to death: now that heat is diffuſed, and not ſo concenter'd by the *Antiperiſtaſis*, and ſo is not ſo warm, we ſtand in need of perſecution to make us love one another.

§. 9. *Of the Manner of Chriſts giving the Bread and the Wine.*

Fourthly, The fourth Rite or Action of Chriſt, *He gave it to his Diſciples*, which in this place you find not, but in the implication of the word *Accipite*, *Take ye*, but all the three Evangeliſts *Matthew*, *Mark*, *Luke*, expreſly ſay, *He gave to the Diſciples*, *He gave to them*: For the word *Diſciple*, I leave it awhile, and only ſpeak of the Action; *He gave*. That

That the Diſciples received the Bread and the Wine from Chriſt into their hands, and not put by him into their mouths, I make no queſtion, as I ſhall touch afterward. Nor do I doubt but they received them from his hand, for he bleſſed and brake, and reached them forth to them, and ſo the people may be ſaid to receive them from the hand of the Miniſter that conſecrates either mediately or immediately, which may be the true meaning of that ſpeech of *Tertullian*, *Nec de alio-rum manu quam præſidentium ſumimus*, nor we take them (ſaith he) from the hands of others, but of our Preſidents or Miniſters; but the clear Queſtion will be, Whether Chriſt did with his own hand give to every particular perſon into his hand, the bread and the cup? And, Whether there were any words ſpoken particularly to every one in the delivery of them, as for inſtance, *Take thou, Eat thou, Drink thou?* *De Corona.*

For the firſt, Whether Chriſt did with his own hand deliver the bread and cup into the hand of every particular Communicant, *viz.* immediately? We muſt look ſtill to the rite or cuſtome uſed in the Paſchal Supper; and if we conſider that well, we ſhall ſee it probable, that the *Pater-familias* did not riſe from his diſcumbency or poſture of lying, to go to every particular perſon, or that every one came to his hand, for there might be twenty at the Table, and not all within the reach of his hand, nor do we find that Chriſt roſe up, nor that they roſe up to receive them. He

said, *Take ye, Eat ye, Drink ye all of it*; and though he might give the Cup to the next into his hand, yet his speech is general to them all, and so the bread and the cup past in the *Postcœnium*, or Paschal Supper. *Maldonate* saith, He reacht out the bread *sigillatim*, but the cup he gave to the next, and he to the next; for, he saith, *Luk.* 22. 17. *Take this, and divide it among your selves*: wherein though he be mistaken in the cup, as not being the same with ours, *ut supra*; yet the rite and manner of distribution is very like to be the same in both. So *Scaliger*, that the Master first delivered the Cup to the second, the second to the next, till it had past through the φρατεία, or Table; and *Jansenius* saith, That he gave to each particular his part, *Aut patinam tradit propinquioribus*, or gave the plate or dish with broken bread in it to them that sate nearest, and then successively and in order it passed along: As also, saith he, he delivered the Cup, so that every Communicant had his part from the hand of Christ, either immediately or mediately. As for aftertimes, and not long after, that of *Justin Martyr* is express, that when the Ministers had blessed, the Deacons did carry it and deliver it to the several Communicants, and did either put each part into each persons hand, or as I find in *Clem. Alexand. Strom. lib.* 1. ἕκαστον τοῦ λαοῦ λαβεῖν τὴν μοῖραν ἐπιτρέπουσι, the distributers do suffer or permit each person to take his part of the Bread. There might be different Rites in several Churches as to this point,

Maldonat. *in* Mat. 26. 26.

De emend. l. 6. Martyr. *in* 1 Cor. 11. 24.

Jansen. *Harm.* 895.

point, and of no great moment one way or other; but for all the Communicants ſitting down at the very Table by companies, and their ſitting and receiving the Elements, I find not in my ſimple reading in Antiquity, when Communicants grew numerous, and met in one common place to perform Divine Offices: but ſo did Chriſt and all other Paſchal Societies, which eat in chambers and houſes, and as I ſhewed you before, were not under ten, nor above twenty of a company.

Let then the Lords, and his Diſciples ſitting at the ſame Table in that Ritual poſture and manner then in uſe be holden as indifferent or appendant to the Paſchal cuſtom; for we ſhall never hit that pattern in all reſpects, becauſe they ſate at the Table while Chriſt bleſſed and brake the Bread, which we that have ſeveral Tables full do not, nor can do; and let the Diſciples dividing among themſelves, or handing both the Bread and Cup from one to another, be accounted indifferent too, and hardly and not conveniently imitable in our numbers, yea, and not certain neither; though very probable to me; for if one, as *Peter Martyr* holds it ſo, yet another, as *Pareus in locum*, ſaith, that it's not obſcure out of the Hiſtory, that when the Lord ſaid, *Take ye, Benedictum & fractum panem ſingulis manu porrexiſſe*, he reacht the Bread to every perſon with his hand. *Martyr in* 1 Cor. 11. 24.

Let us touch the other Queſtion, Whether there were any words ſpoken to every one

at the delivering into his hands; and here indeed we find nothing but *Take ye, eat, this is my Body broken for you: Drink ye all of it, this is the Cup of the New Testament*; and doubtless the whole Institution needs not to every single person be repeated, having been recited in the Consecration: Yet you know that in the form used in *England*, the Minister was appointed to deliver Bread and Wine into the Communicants particular hands, with a prescript form of words, *The Body of our Lord*, &c. *The Blood of our Lord*, &c. and *Chemnitius* the best Scholar of all called *Lutheran*, saith, that the form of applying the words of Institution to every Communicant, *mihi maxime probatur*, is best of all approved by him: And that in these words the Sacrament was delivered in the Church of old time, he calls in for witness *Ambrose*, who hath indeed these words, The Minister saith, *Corpus Christi*, *& tu dicis*, *Amen*, the Body of Christ, and thou sayst *Amen*: And before this time *Novatus* distributing the Mysteries to every one his part, adjured them into his Faction first, ὀμνὺς αὐτοὺς ἀμὴν, in stead of saying *Amen*, saith *Eusebius*: which *Amen* it seems every Communicant said when the Bread was put into his hand, as *Justin Martyr* saith, when the Minister hath finisht his Consecration-prayer, all the people present παραινοῦσι, makes acclamation to it saying *Amen*. I conclude with Learned *Hooker*, that upon the ground that Sacraments are particularly applying Ordinances, and we are dull and heavy-hearted,

Exam. de præparat. ad cœnam.

Lib. 4. de Sac. sub fin.

Histor. lib. cap. 34.

Apol. 2.

Eccl. Pol. l. 6. p. 396.

vy-hearted, If [*I Baptize thee*] offend not, why should [*Eat thou*] offend any man? I conclude upon the whole matter, that what is most to the reverence of this Ordinance, and serves best to raise up and elevate the peoples hearts, shall be followed by me.

So much for the opening of the Rites or Actions used by Christ, or that are to be used by any Minister that shall in his Name celebrate this Ordinance: *He took the Bread, and the Cup, He blessed* or *gave thanks, He brake, he gave:* In which it is to be noted, that he did not recede from the then received Rite or Custome: for both the Elements, and the rites are quite through the same which were usually and by custome at that present on foot in their Paschal Solemnities; and which is more yet, this Bread and Cup so blest and given at these Solemnities are not found to stand by any expres command of Holy Scripture, but were such as their wisdom had by custome made use of in this service: of that Bread and Cup the Lord was pleased to make the Seals of his Body and Blood, as *Hugh Broughton*, our Learned Country-man, observes. *H. Brought. in Dan. p. 46.*

§. 10. *Of the outward Actions pertaining to the Communicants.* §. 10.

Now I proceed to the other sort of outward Rites or Actions pertaining to the Communicants, which are these; He said, *Take, eat*; He said, *Drink ye all of it*, as you may see in *Matthew*, who was present in the action,

Myroth. in Matt. 26. 26. on, as it is here. *Forsan ac hæc sunt vetus formula*, &c. saith *Camero*, Haply that this was the old Rite, but in the Jewish Rituals that are now, as it is recited by *Camero* in the Hebrew, and by *Scaliger* in Greek, it is some-

Scaliger de Emend. l. 6. pag. 536. what diverse; Thus, Every one that is hungry, let him come and eat, and whoso hath need, let him come and keep the Passover.

1. *Take ye:* It is to be understood of taking in the hand, for it's not likely that Christ rose and put the Bread and Wine in

Beza Epist. 2. every ones mouth, saith *Beza*; but as the Cup passed from the neareſt to Christ to them more remote; so it's probable (saith the same Author) that the Bread also did. There is a great stir about the Communicants taking the Elements in his hand, not as though, if other-

Beza in Ep. 2. wise, the Sacrament was a nullity, as *Beza* proves; for a man may have no hands to take it with, but for the decency and significancy thereof: The taking in the mouth only being more like that of Bruits, which take their meat with mouth or beak, as *Chamier* saith, than that of men; and there is a whole Chapter spent in reciting Antiquities for this

De Euch. l. 7. cap. ult. taking in the hand, in *Chamier*, who saves me the labour to recite any of them to you, and this is all upon occasion of the Papists, who take the Bread into their mouths, and touch it not with hand, out of a too superstitious

Beza Ep. 2. veneration of the Elements, as *Beza* notes: Nor do they of them that search out the footsteps of this custome rise any higher than about five or six hundred years ago.

The

The signification of it is, the appropriation of Christ to our selves, whom God makes ours by his Gift, and we make ours by Faith, even as truly as if he were put into our very hand. They that make Taking and Eating divers Rites of divers significations, as many of our Excellent Divines do, do tell us, that there are divers degrees of Faith; that by taking Christ we have propriety in him, He is ours: by eating his Body and drinking his Blood we have comfort and refreshment from him; and that he is first ours in claim, before he be ours in comfort; as first *take*, then *eat*. In the use of the brazen Serpent our believing was set forth by an act of our eye, looking up; but here 'tis set forth by an act of our hand, retention or receiving; the promise of Adoption is made to our receiving Christ, *Joh.* 1. 12. and our faith must be a Christ-taking, a Christ-receiving faith: Christ would be ours, else he would not have Instituted this Christ-applying Ordinance: He came into the hand of murderers that slew him; that crucified, and wounded, and dying, he might be taken in the hand of thy faith; faith like the hand hath a faculty of working and bringing forth obedience, but like the hand again, it hath a taking and receiving faculty, which is the most excellent, the justifying act of faith, taking Christ.

Paræus in locum.

Joh. 3. 14.

Take ye, is not a bare permission but a command, it's our duty, as well as our benefit, to receive Christ, and consequently not to receive him, is both sin and misery.

§. 11. *Of*

§. 11. §. 11. *Of Sacramental Eating and Drinking Christs Body and Blood.*

2. *Eat ye, Drink ye all of it:* Christ speaks and repeats often, *Joh. 6. the eating of his flesh, and drinking of his Blood,* at which some of his followers took offence, conceiving him carnally and literally, which he told them were to be understood spiritually, *vers. 63.* There is a spiritual eating and drinking Christ his flesh and blood by faith only, which is *extra*-symbolical, or without the Sacrament; for that Doctrine was delivered a year or two before this Sacrament was instituted; and it is such, as without which *ye have no life in you,* vers. 53. which may not be said of all that never received this Sacrament; but that spiritual eating and drinking is here symbolized, as that flesh and blood is. For the understanding of which, let us neither be like the carnal *Jesuite* that did eat Manna, and drink of the Rock, but neither saw nor tasted Christ in them; nor on the other side, let us be like the *Capernaites,* Joh. 6. that had a grosse apprehension of eating very flesh, and drinking mans blood, but rightly conceive the meaning thus:

1. The first and not the least thing is this, that, This is the one and only Ordinance under the Gospel, where eating and drinking are Sacred and Religious acts: for in all the world, among all sorts of men, friendship, fellowship, communion are maintained and shown

ſhown in feaſting together, eating and drinking together; and our God never let his Church be without ſuch an Ordinance, wherein he and his people might teſtifie this fellowſhip and communion. In the Law there was not only a Lamb roſted, but in all their *Shelamim* or Peace-offerings, they that brought them had part to feaſt upon and make good cheer, as at all their Feaſts they rejoyced before the Lord, God bidding them to his own Table to feed upon Sacrifices, for they that eat of the Sacrifices *are partakers of the Altar*, 1 Cor. 10. 18. and *Rev.* 3. 20. *I will come in and ſup with him, and he with me.* Thus God entertains his friends, invites them to eat and drink with him upon his own Sacrifices, upon Chriſt the great Sacrifice: It's Gods own cheer, provided for ſuch *Abrahams* as are the friends of God. What a favour and condeſcenſion of God is this! What honour and dignity is duſt and aſhes graced with, to ſit together and feaſt, and have fellowſhip with God in an Ordinance of eating and drinking the fleſh and blood of this Sacrifice Jeſus Chriſt! Nay, and further yet, It was a cuſtome in Covenants making, that the Confederates feaſted, eat and drank together: therefore *Berith*, the Hebrew word Covenant, may come of *Bara*, to eat, and ſo ſtill; and further it is implyed, that this is a Covenant-ſolemnity, an eating and drinking of Confederates together: God ſmells a ſavour of reſt in the Sacrifice of Chriſt, and we eat and drink of that fleſh and blood ſacrificed unto God,

God, and renew our Covenant with him, and he with us, by mutual feeding, he to be ours, we his. I am so taken up with this, that if no more be said, I should be satisfied, but there is more.

2. That Christ is full and perfect nourishment of the Soul, both meat and drink, *Joh.* 6. 55. *My flesh is meat indeed, my blood is drink indeed*, far beyond Manna, which yet was called *Angels food*, as the substance is beyond the type: sights may please the eye, sounds or airs the ear, but they are not so necessary as nourishment unto life; life cannot be maintained without nourishment; growing bodies μᾶλλον δέονται τροφῆς, saith *Hippocrates*: growing Christians stand in need of much nourishment to bring them up to their ἀκμὴν, the stature of a full Christ: decaying Christians stand in need of nourishment to repair decayes: Every life, be it never so little must be nourisht; so necessary is Christ to every Christian, and still more of Christ, for his meat is Christ, his drink is Christ. As nothing so necessary, so neither so sweet and pleasant: Sights are pleasing to the eye, and smells to the sense, but nothing is so close and delightful as the meat and drink to the sense of tasting; Christ is sweet to Faith, as meat and drink to hunger: There is no content comparable to the receiving of Christ. He is Manna, the best Bread; and Wine, the best drink. The fruition of the joyes of Heaven is set forth by the pleasure of eating and drinking, *Luk.* 22. 30. *That you may eat and drink*

drink at my Table in my Kingdom. It was experimentally ſaid of *Galeacius*, that all the delights of this world are not comparable to an hours enjoyment of Chriſt Jeſus.

3. No acts of ours could ſo well have ſignified the cloſe and intimate union of Chriſt with a Believer: We may ſee at a diſtance, and hear and ſmell, but not taſte, nor eat, nor drink; the meat and drink is concorporated into us, and is made fleſh and bone with us, *Joh.* 6. 56. *He that eateth my fleſh, and drinketh my blood, dwells in me, and I in him.* Chriſt muſt be preſent to the Faith of a Chriſtian, for we cannot eat and drink that which is abſent. This union with Chriſt is real, though myſtical, and it is lively drawn forth in this Ordinance, under the reſemblance of eating and drinking: We hardly conceive, and hardly believe it, but when we ſee the graff live, we are ſure it's knit; and we may be as ſure of our union with Chriſt, by his ſpiritual ſap of Grace which we find is in us.

4. This command, *Take, and Eat*, goes before the pronouncing of the words, *This is my Body: Aquinas* ſaith, it is a *Hyſteron-Proteron*, but I ſhall not take his word; let's hear him ſpeak that was preſent, an ear-witneſs, an eye-witneſs, *Matt.* 26. 26, 27. *Take, Eat, This is my Body; Drink ye all of it, for this is my Blood.* What ſtand this *For* for, if *drink ye*, did not go before? This obſervation is noted by almoſt all Divines from *Peter Martyr*; and Mr *Hooker* makes uſe of it thus, That

Hooker Eccl. Polit. p. 359.

That Chriſt is not preſent in the Elements, but in the worthy Receiver. The order of the words ſhews it, firſt *eat*, *drink*, then it follows, *for this is my Body, and this is my Blood.* An Ingenious Obſervation that cuts the hamſtrings of the Popiſh or corporal preſence in or under the outward ſigns, as if it were a Knife ſet in the Text to cut that intricate knot, that makes ſuch a garboyle in the Text: when you take and eat by Faith, then is the Body and Blood of Chriſt preſent to you, but not latent and hidden in the Bread or Cup. The Union of Chriſt is not otherwiſe with the Bread, than as the thing ſignified with the ſign, but it is with the Communicant, the believer really, though ſpiritually; the Sacramental ſigns do exhibit Chriſt, but not contain him under them, they contain not the Grace which God beſtows with or by them.

§. 12. §. 12. *Of ſpurious Rites and Geſtures.*

So have I opened to you the outward Elements, the outward Rites or Actions of this Sacrament, whether thoſe of Chriſt, or of the Communicant, and theſe are genuine and proper, by which the Sacrament is ſuitable to the Inſtitution; as for other Rites which time or ſuperſtition have introduced without example or command, they are adulterine and ſpurious, eſpecially the adoration of the Euchariſt upon opinion of the converſion of the Bread and Wine into the Body and Blood of Chriſt, which whether it be performed

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at the elevation or lifting up of the Hoſt by the Prieſt in the Maſs, or at the circumgeſtation or carrying it up and down in proceſſion in the ſtreets, as is uſual in Popiſh Countries, is no better than abominable Idolatry, even by their own confeſſion. For *Coſterus* ſaith, *That the bread-worſhip was the greateſt Idolatry that ever was in the world, if the bread be not turned into the true and natural Body of Chriſt*, as (ſaith a learned man) *upon my Soul it is not, and if the perſwaſion of Chriſts real preſence in the Euchariſt, will by no means excuſe their adoration from Idolatry, much leſs excuſable is any Proteſtant who is perſwaded of the contrary.* As for other circumſtances of the Action, as the time, *viz.* at night, in the cloſe of the Paſchal Supper, the place an Upper-room or Chamber, *Mark* 14. 15. The Gueſts twelve in number, *Matt.* 26. 20. The Geſture, which was diſcubiture or lying on couch-beds fitted to the Table, which the Jews were at the Paſsover by cuſtom fixed unto, as appears by the Ritual, *In other nights we ſit or lie on Couches, but in this we lie along.* Theſe, I ſay, are moveables, and not of the free-hold of this Ordinance. Nor ſhall I ſay any thing of the Geſture, which as it was uſed in *England* hath been an Apple of contention, and much written *Pro* and *Con.* The Reformed Churches vary, ſome ſit at, ſome about the Table, ſome receive this Sacrament paſſing by the Table in order, as in a *Marah*, as in the Reformed Churches in *France*, and I condemn them

Dr *J. Burg.* Lawfulneſs of Kneeling, *p.* 113.

Scalig. *l.* 6. *De emend.* p. 534.

Dr *Burgeſs, ubi ſupra.* pag. 112.

not; and for thoſe Divines of the Reformed Churches that diſliked our geſture uſed here in *England*, they did not many of them pronounce it ſimply unlawful, but inconvenient, becauſe it was a geſture of adoration, and did not ſerve to pull the bread-worſhip out of mens minds, nor was ſo ſuitable to this Ordinance, which is a Table-Ordinance, nor to ſet forth that fellowſhip and communion, which is expreſt in eating and drinking with our Lord; theſe were their reaſons, and I do not know that I have any occaſion to debate the point, but to leave it determinable by the Churches of God, as may be moſt ſuitable to the *Decorum* and nature of this Ordinance; for if I ſhould, ſome of you might haply ſay, that I made a Funeral-Sermon for meeting at Sacrament.

Having laid open the parts of this Supper, let us upon the whole matter ſtand ſtill a little and make Obſervation.

CHAP.

CHAP. VII.

Some Obſervations upon the precedent Diſcourſes.

NOte here the ſimplicity of this high and excellent Ordinance, the Feaſt is dreſt out in plainneſs and ſimplicity, anſwerable to the *ſimplicity of the Goſpel*, as the Apoſtle calls it, 2 *Cor.* 11. 2. Here is no outward pomp or oſtentation, no ſtatelineſs to take the eye; for as gaudy attire becomes not mourning, ſo this Sacrament ſetting forth the paſſion and ſufferings, the death and blood-ſhed of our Lord had not been ſuitable to him in his loweſt eſtate, and darkeſt eclipſe, if it ſhould have ſhined in outward luſtre. It was *Tertullians* Obſervation, *Nihil obdurat*, &c. nothing ſo hardens the minds of men, as the ſimplicity of the works, and yet the magnificence of the promiſe, that great and glorious things ſhould be found under ſo plain a dreſs, as a rich Diamond in a plain caſe, to the end that the eye of faith might be more exerciſed than the eye of the body, and that the ſpiritual and inward part might be looked after and intended. *Is not this the Carpenters Son?* was a great ſtumbling block: and ſo may the ſimplicity of the two Sacraments be to us. The Temple, Utenſils and Service were rich and ſtately; Chriſt was prefigured §. 1. *Lib. de baptiſmo.*

in golden Types, *But Grace and Truth came by Jeſus Chriſt*, Joh. 1. 17. *But we have a better Covenant, and better Promiſes*, Hebr. 8. 6. *And if that which is done away was glorious, much more that which remains exceeds in glory*, 2 Cor. 3. 7, 8, 9, 10, 11, &c. but that was an outward, this an inward glory; that was in *Moſes* face, this in the face of Chriſt: that the carnal *Jew* might ſee, this the Spiritual Chriſtian ſeeth; *We ſaw his Glory*, Joh. 1. 14. or rather, there the Glory was veiled, *But we with open face behold the Glory of the Lord*, 2 Cor. 3. 13, 18. The Glory of their Ordinance was a ſtumbling-block to them, for they reſted in the Cabinet, and looked not for the Jewels; The meanneſs of our Ordinances are a ſtumbling-block to us, for we look not for the *Treaſure in ſuch earthen veſſels*. God doth great things by pooreſt means: *Jericho*'s walls fall at the ſound of Rams horns, the fiery ſting is healed by a piece of braſs, the ſight reſtored to the blind by the uſe of ſpittle and clay: The figure in this Sacrament is poor, the thing ſignified heavenly and rich; the Seal is mean, the inheritance or eſtate is great: But why were the Types ſo rich, and our Memorials ſo poor? You know Spectacles are for divers ſights, they had finer Spectacles, we better eyes; they had leſs ſpirit ſtirring in the Ordinances then, than we now; if their Tree had more ſhadow, we have more fruit.

§. 2. Secondly, Take along with you alwayes the Analogy, proportion and ſimilitude between

tween a Sacrament and the thing of a Sacrament, between the ſign and the thing ſignified. It's *Auſtin*'s Rule, If a Sacrament ſhould not have ſimilitude and reſemblance with that whereof it is a Sacrament, it ſhould not be a Sacrament; and from this ſimilitude or reſemblance, it is, that the ſign is called by the name of the thing ſignified, as the Bread, Chriſts Body, the Wine is called Chriſts Blood: The Rock was Chriſt, Circumciſion called the Covenant; The Lamb called the Paſsover; and in common ſpeech, when we look on a Picture, we ſay, This is *Ceſar*, this is *Auguſtus*, this is *Hercules*; nothing more ordinary. In the Sacrament this ſimilitude is a ſimilitude of proportionality (ſaith *Bonaventure*) conſiſting of four terms: You are moſt of you Arithmeticians, and you have a Golden Rule, called, the Rule of Three, becauſe three terms being given, the fourth is given; and this ſets forth to you the Analogy of a Sacrament in four terms: As water in Baptiſm waſhes the body, ſo the Spirit by his Grace, or the blood of Chriſt cleanſeth the Soul: As the Bread and Wine nouriſh and refreſh the body, ſo the Body and Blood of Chriſt nouriſheth and refreſheth the Soul: As by the hand we take, and with our mouth we eat and drink the Bread and Wine, ſo by faith we receive the Body and Blood of Jeſus Chriſt; If you deſtroy the ſimilitude, you deſtroy the Sacrament, as the Papiſts do by their Tranſubſtantiation, for they deſtroy the Analogy. Thus the Acci-

Epiſt. 23. *& alibi.*

dents of Bread and Wine, or the *Species*, do not nouriſh the body (ſay we;) Nor the very Body and Blood of Chriſt doth not paſs into bodily nouriſhment (ſay they) (for it were horrible to imagine it) therefore there is no reſemblance, the ſimilitude is deſtroyed, and ſo the Sacrament.

§. 3. Chamier. *de Euchar.* l. 7. c. 4. §. 11. & l. 8. c. 3. Forbeſ. *Hiſt. Theol.* p. 550.

Thirdly, It is a moſt true, moſt firm and Golden Rule, That a Sacrament out of the uſe appointed by God, hath not the nature of, nor is any more a Sacrament. It is not a Sacrament *extra uſum*, out of the actual uſe. There muſt not only be Bread and Wine, but Bleſſing, and Taking, and Eating, and Drinking, or elſe to us there is no Sacrament: The Bread and Wine upon the Table are no Sacrament, but the eating and drinking of Bread and Wine: As in Baptiſm, the Water is no Sactament, but the waſhing with water is. The Papiſts confeſs this of every Sacrament, and of Baptiſm, but not of the Lords Supper, which for Tranſubſtantiation-ſake, which troubles the whole Scene, they hold to be a perfect Sacrament by Conſecration, whether it be received by the Communicant, yea or no; and this is the Doctrine of their Schoolmen, and all others of their Confeſſion. We appeal to the Text, *Take, Eat, This is my Body*; It's ſo, being taken and eaten, and not otherwiſe; the remains of Bread and Wine are no Sacrament, it is the uſe which gives the reaſon and nature of a Sacrament, and when and where the uſe is not, the Sacrament is not. It's true,

Aquin. *Par.* 3. *Qu.* 80. *& aliis Scholaſtic.*

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in our vulgar ſpeech we call it the Sacrament, as on the Table; as the Beaſt might be called a Sacrifice before it was ſlain, being deſtin'd and appointed thereunto (as *Whitaker* ſaith) but it is no Sacrifice till ſlain and offered; nor was the Lamb a Paſsover, but as it was eaten and roſted; ſo a meer ſtone, is a ſtone, whereſoever it be, but not a boundary, but in the uſe; and an earneſt is money, but not an earneſt, except taken upon agreement: Bread and Wine are Elements, but not a Sacrament, till all the Rites and Actions be obſerved, which God hath appointed, *viz.* in the participation and uſe, 1 Cor. 10. 16, 17, 18. *The Cup of bleſſing and the bread, are the Communion of the Body and Blood of Chriſt*, being partaken and received, not elſe.

1 Sam. 13. 9. Whitak. *de Sacram.* pag. 621, 624, &c.

There is ſome kind of Argument urged againſt this Rule from the reſervation of the Bread eſpecially, and of the Wine, which is read of in Antiquity, and that was either private reſervation, when the Communicant carried home the Bread, and kept it in his cheſt for his private uſe to eat of privately, or elſe it was by the Miniſters, to give to lapſed Chriſtians in time of extremity of ſickneſs that were debarred of publick participation. The firſt is mentioned by ancient Authors, and by ſome commended, as *Ambroſe de Obitu. Satyr. Nazian. Epitaph. pro ſor.* This is excuſed by *Jewell* againſt *Harding*; As in time of perſecution, when Chriſtians might be deprived of the publick Ordinance, and by others on other grounds.

Cypr. *de lapſis.*

Forbeſ. *Hiſt. Theol.* P. 553. Col. 1.

The other hath one only Example in true Antiquity, and that is *Serapions* Caſe, *Euſeb. Hiſtor. lib. 6. cap.* 34. and is excuſed by *Chemnitius*, as if it was to oppoſe the *Novatian* opinion, of not reſtoring the lapſed, though penitent, unto the Communion of the Sacrament; Of both theſe, I ſee no clear warrant in the Inſtitution of Chriſt, and therefore ſay with *Cyprian*, *Non quod aliquis ante nos*, &c.. We are not to look what any hath done before us, but what he did and commanded that was before all, even Jeſus Chriſt.

Burgeſs of Kneeling.

Chem. de Cœna. Examin. p. 93.

§. 4. Fourthly, It is the Peoples Right to receive the Cup as well as the Bread, *Drink ye all of it*, Matt. 26. 27. *They all drank of it*, Mark 14. 23. *As often as ye eat this bread, and drink of this Cup*, ſaith *Paul*, 1 Cor. 11. 26. Nothing more plain, and yet whether it be the ambition of the Prieſts, that would exalt themſelves above the People, or whether it be the fruit of Tranſubſtantiation, or both, this Cup is taken from the people in the Roman Churches; but it was not taken away by publick Decree, till the Council of *Conſtance*, *Anno* 1416. ſince which time there was great petitioning to the Council of *Trent*, for the Cup, but they referr'd it to the Pope, in whoſe hands it lies, and it ſeems will lye, till God put another Cup into his hand to drink. And ſo you ſee, that that Council of *Conſtance* that burnt *John Huſs* and *Jerome*, did let out the blood of good Chriſtians, and ſhut up the Blood of Chriſt from them.

Moulin Buckler. p. 529.

Chem. Exam. de Cœna. pag. 134, 135. *Conc. Trid. Seſſ.* 6.

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I conclude, Let us follow that which is simpleſt and pureſt according to Chriſts Inſtitution, and neither ſuperſtitiouſly reſerve, nor impiouſly mutilate the holy Ordinance.

CHAP. VIII.

Of the Real Preſence.

NOw I draw on to the Anatomy of the *Viſcera*, the entrails and inwards of this Ordinance under the outſide, whereof if you take off the cover, you ſhall find ſuch chear as never was in any other Feaſt, *This is my body* (ſaith Chriſt) *which is broken for you* (ſaith *Paul*) *which is given for you* (ſaith *Luke*) *This Cup is the New Teſtament in my blood* (ſaith *Paul*) *Which is ſhed for you* (ſaith *Luke*;) Or as *Matthew* and *Mark*, *This is my blood of the New Teſtament, which is ſhed for many, for remiſſion of ſins*, ſaith *Matthew*, *which is ſhed for many*, ſaith *Mark*, *which is ſhed for you*, ſaith *Luke*. And all theſe together are my Text at this time. Mat. 26. 26, 27, 28. Mark 14. 22. 24. Luk. 22. 20

In this Sacrament, *Mirificè luſit Satan*, ſaith an Excellent Author, Satan hath play'd his pranks, and tryed concluſions upon Divines, how he could infatuate and make them mad, ſuch cart-loads of perplexities, alterations, abſurdities, and wild fancies have they been poſſeſt with in the agitation of this point, §. 1. Chamier. *de Euchar.* l. 6. c. 1. §. 1.

point, and diſcuſſion of theſe very words, which as a Reverend Divine ſaith truly, are clear and eaſie to a ſpiritual ear or mind, it is the carnal fancy that perplexes all, and corrupts the Text, which had been clear, if the water had not been muddied with dirty hands. So *Nicodemus* underſtands Chriſt carnally in matter of Regeneration, and talks of entring again into our mothers womb. So the Diſciples of *Capernaum* underſtand that excellent Doctrine of Chriſt, *Joh.* 6. about eating his fleſh, and drinking his blood; of the very Cannibal eating of mans fleſh and blood: The very antidote he gave them would ſerve here, *Joh.* 6. 63. *The words that I ſpake, they are ſpirit, and they are life*, that is, their ſpiritual meaning is lively, and if we could agree on this, then we ſhould give our ſelves more to meditate with ſilence what we have by this Sacrament, and leſs diſpute the manner how; for this heavenly food is given for ſatisfying empty ſouls, and not exerciſing our curious and ſubtil wits; for it often comes to paſs, that curious ſifting and diſputing too boldly chill all warmth of our zeal, and bring ſoundneſs of belief into great hazard.

Dr Rainol. Medit.

John 3.

Hooker l. 5. p. 359.

Hook. Eccl. Pol. l. 5. p. 364.

§. 2. *Hooker ſpeaking of Ancients. l. 5. p. 362.*

The words have been and are interpreted in divers ſenſes, the moſt notable I have obſerved to be five; I ſay the moſt notable, for there are more.

1. That Chriſt is preſent in this Sacrament by his efficacy and power, to realize and exhibit virtue to, and by the Ordinance, *Nec ullo*

ullo modo ſe abſentat divina Majeſtas à Miniſteriis. Cyprian. *de Cœna*; and other Ancients.

2. That Chriſt his very body is preſent with, or in or under the outward elements, as the Conſubſtantiatiſt, or *Lutheran* ſaith.

3. That Chriſt is really preſent, but *modum neſcimus*, we know not the manner how, and in this dark, ſome of our Learned Men ſpoke of late, to what intent they beſt knew.

4. That there is a real turning of the ſubſtance of Bread and Wine into the very ſubſtance of Chriſts Body and Blood. Thus the Papiſts or Tranſubſtantiatiſts.

5. That the Bread and Wine are Sacramentally Chriſts Body and Blood, or the memorials thereof, ſymbolically repreſenting and exhibiting to the faithful Chriſtians, himſelf, and ſo ſay We.

§. 3.

And yet all Parties in their difference profeſs themſelves clear, and that they follow the true, naked and literal ſenſe in their judgment. *Chemnitius* that Learned *Lutheran* profeſſes, that he imbraceth that ſenſe which holds the true and ſubſtantial preſence of Chriſt in the Supper, which the words in their proper, and genuine, and uſual ſignification hold forth. The Papiſt profeſſes, That he hath the very plain letter of the words, and the ſenſe literal; ſo far as *Lapide*, I know not whether with more confidence or impudence ſaith, *That if God ask him at the day of Judgment, why he held ſo, he will confidently ſay*, Tu docuiſti, *Thou haſt taught me.* We are as

Examen de Euchar. p. 65. Col. 1.

Vide Lee *in Annot. in loc.*

Dr *J. Burg.* Kneeling at Sacram. *pag.* 113.

as clear, that we follow the true proper literal sense, and that saith a Learned Man, *Upon my soul, there is no such turning of the Bread into Christs Body, as the Papists affirm.*

§. 4.

§. 4. *This is my Body.*

I shall open the words severally, *This is my Body*, about which there is the greatest heat and quarrel.

Cameron. *Myrothec. in* Mat. 26. Scaliger. *de Emend.* l. 6. *pag.* 536. *Moulin* Buckler *pag.* 471.

In the Rite of the Paschal Supper, when the bread was given, there was a solemn signification put upon it, *This is the bread of affliction*, and our Saviour transferring that bread into his Supper, gave a new signification, *This is my Body:* In the first Rite there was no turning the substance of bread, nor yet in this second.

For our clearer understanding, we must constantly hold these two things:

1. *That Christ gave bread.*
2. *That this bread was his Body.*

First, Christ gave bread to his Disciples at this Supper; for that which he took, which he blest, which he brake, was bread, *He took bread*, and that he gave, saying, *This is my Body which is broken for you*; for the bread was broken as a sign that his body should be Crucified; and bread the Apostle calls it after Consecration, thrice in this Chapter, *vers.* 26, 27, 28. and 1 *Cor.* 10. 16. *The bread which we break*, and *vers.* 17. *We are all partakers of that one bread*; and he calls it so, not because it was bread before (for he might so have

have called it wheat; a man might be called a boy, ripe wine verjuyce) but becauſe it is ſo, except all our ſenſes be put out and extinguiſht with the bread.

Secondly, This Bread is Chriſt's Body; What body? Even his own natural body, which is *given for you*, Luk. 22. 19. *which is broken for you*, as in my Text: What blood? *Even that which is ſhed for you*, Matt. 26. 28. *Luk.* 22. 10. But how can this be? It's impoſſible, that bread, while it is bread, as we have proved it is, ſhould be Chriſts Body; or Wine, while it's Wine, ſhould be his blood. It's very true, that it is impoſſible, *Diſparatum de diſparato non propriè prædicatur*; therefore we muſt ſeek for a poſſible meaning, and of neceſſity conclude with *Calvin*, *Sacramentalem eſſe loquutionem*, that it is a ſacramental form of ſpeech, the ſign bears the name of the thing ſignified, as in vulgar, and in Scripture language, for in the Scripture both ſigns figuratively repreſenting, or Sacramentally ſealing, do bear the name of the things repreſented or ſealed, as *Gen.* 40. 12. *The three branches are three dayes*, verſ. 18. *The three baskets are three dayes*, Gen. 41. 26. *The ſeven ears of Corn are ſeven years*; *the ſeven kine are ſeven years*. Ezek. 37. 11. *Theſe dry bones are the whole houſe of Iſrael*, Dan. 2. 38. *Thou, O King, art this head of gold*, Dan. 7. 17. *The four beaſts are four Kings*, Gal. 4. 25. *This Agar is mount Sinai*, Revel. 17. 9. *The ſeven heads are ſeven mountains*. So in Sacramentals, *Circumciſion* is called the *Covenant*,

Calvin *in* 1 Cor. 11. 1.

nant; Gen. 17. 13. *And a token of the Covenant*, verſ. 11. *And a ſeal of the righteouſneſs of Faith*, Rom. 4. 11. The *Lamb* is called *the Paſſover*, Exod. 12. 21. *The Rock was Chriſt*, 1 Cor. 10. 4. and in this Sacrament, *This Cup is the New Teſtament*. What ſhall we require further; the form of ſpeech is plain, a child may underſtand it? And it is without example in all Scripture, that the ſign ſhould be, or be changed into the ſubſtance of the thing ſignified; and which is further to be ſaid, The *Hebrew* Tongue, or the *Syriack*, in which Chriſt ſpake, doth not uſe in this form of ſpeech any *copula* of ſubject and predicate, either is, or ſignifieth; but ſometimes, and not alwayes a Pronoun, as in theſe places by me cited in the Old Teſtament; There is no [*is*] nor other Verb, but thus the ſeven ears of corn, the ſeven years; the four Beaſts, four Kings; which when they come to be tranſlated into Greek or Latine, then the idiome of the Language requires it, and ſaith [*is*] The Rock was Chriſt: and ſo in the preſent caſe, *Hoo lach ma, this bread of affliction*, that is, This is the bread of affliction.

Cameron. *Myrothec. in* Mat. 26. *Moulin.* Buckler, *pag.* 478.

§. 5. §. 5. *This Cup is the New Teſtament in my Blood.*

I proceed to the next part, *This Cup is the New Teſtament in my Blood*; or, This is the blood of the New Teſtament, where the contenders are a little cooler, and muſt perforce allow

allow a Trope or figurative ſpeech; for the Cup ſure is not changed into a Covenant or Teſtament, nor the Blood of Chriſt neither, nor the Wine: The Cup is not put for the Blood of Chriſt, for then it would be thus, This blood is the New Teſtament in my blood, a pure non-ſenſe, that Papiſts cannot ſalve without invention of two bloods, but the Cup is put for the Wine: This Wine is the New Teſtament ἐγκαινιζόμενα, ratified in my blood: The Wine repreſents, and by repreſentation is the very blood of Chriſt, which confirms and ratifies Gods Goſpel-Covenant, or the New Teſtament, bequeathing to believers the Legacy or Remiſſion of ſins in Chriſt: For that Chriſt gave wine, and not very blood in the Cup, is that which *Matthew* and *Mark* ſay, *Mat.* 26. 29. *Mark* 14. 25. *I will drink no more of the fruit of the Vine*; *Peri Haggephen*, was the word ſignantly uſed for Wine in the Paſchal Rite, the fruit of the Vine. That *Climax* and Gradation of *Luther* is pleaſant, *The Cup contains the Wine, the Wine exhibits the Blood of Chriſt, the Blood of Chriſt ratifies and confirms the New Covenant, the New Covenant promiſeth remiſſion of ſins: Therefore the drinking of this Cup, applyes, ſeals, confirms to believers the promiſe of remiſſion of ſins.* And the alluſion is excellent, as the Apoſtle obſerves, *Heb.* 9. 20. out of *Exod.* 24. 8. that *Moſes* ſaid, *This is the Blood of the Covenant which God hath enjoyned you*; for all Covenant with Man fallen is ſealed with blood, that, under the Law with typical blood, this, of the

Stegman. *diſp.* 51. p. 593.

Cameron. *in* Mat. 26. 27.

the Goſpel by the very Blood of Chriſt; *For without Blood is no remiſſion*, Heb. 9. 22. And of this Covenant-confirming Blood of Chriſt, this Wine is the lively repreſentation or memorial.

The particulars thus caſt up, are ſumm'd up into this total, as the ſenſe and meaning of this Ordinance:

§. 6. Firſt, This Bread is my Body, this Wine is my Blood, as repreſentations and memorials of my body broken, and my blood ſhed, figuring and ſignifying my death and ſuffering for you; but this is not all, for God doth not feed us with empty ſhows and void figures only repreſenting, as the footſtep in the ſnow, the foot; or the picture of *Hercules*, repreſents *Hercules*; This would bring the Sacrament to a *Socinian* emptineſs, as a matter of our duty only, not as of Gods conferring any benefit upon us. This is more like the Sign of a Shop, than the Seal of a Deed, and would rather ſerve the eye, than refreſh the Soul by eating and drinking, as meat and drink. Therefore

Calvin in 1 Cor. 11. Secondly, This Bread is my Body, This Cup is the New Teſtament in my Blood, as Pledges, Seals and inſtrumental means of exhibition, ſolemnly conveying, though ſymbolically, to the faith of a believer, Chriſt himſelf, for Union and Communion, and the benefits of his Death, remiſſion of Sins; as the pledge confirms the contract, the Seal paſſeth or conveyeth the Eſtate, by which we are as truly partakers of Chriſt Jeſus, if we receive by

P. Martyr. *ibid.* Hook. *Eccl. Pol.* p. 359. Paræus *in* 1 Cor. 11.

by Faith, as we are partakers of Bread and Wine for nouriſhment. This is a high ſignification and uſe, it's full, and rich, and comfortable; and this I prove by that of the Apoſtle, wherein I reſt as a full explication of the phr[illegible]n hand, 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, Is it not the Communion of the Blood of Chriſt? the bread which we break, Is it not the Communion of the Body of Chriſt?* Here is Participation, Communion; and he ſaith, *Is it not, Is it not?* As a known and received truth amongſt Chriſtians, and with this I content my ſelf, as clear and full againſt all contenders and gainſayers.

As for the Ancients, I referr you to a whole Parliament of them, called together, and voting down Tranſubſtantiation. *Crakanthorpe Defenſ. cap.* 73. againſt that unhappy man, the Arch-biſhop of *Spalato*, who had before his laſt revolt ſaid, *Omnes Patres*, All the Fathers are againſt the Real Preſence, but he unſaid it again afterward to his loſs. *Juſtin Martyr* calls the Bread εὐχαριστηθὲν ἄρτον, Bread over which thanks were given. *Irenæus* the very ſame. *Tertullian* and *Origen* prove, That Chriſt had a true Body, againſt the Phantaſticks, becauſe the Bread is a figure and ſign of a true Body. *Hierome* calls it a Repreſentation; and *Auguſtine* is *totus Calvinianus* in the point. There are rhetorical flouriſhes, hyperboles, and high expreſſions ſometimes to procure honour to the Ordinance, or quicken up the Communicants, but in judgment they are with us, *Crakanthorp Defenſ. cap.* 73.

Juſtin *Apol.* 2. Tertul. *l.* 4. *contra Marc. c.* 40. *Origen.* Greek Fathers call them σύμβολα, ἀντίτυπα, εἰκόνας. *Dionyſius, Baſilius, Theodoret.*

cap. 73. §. 30. φοινίσσεσθαι, *lingua*, αἵματι, *Chrysost. hom.* 82. *in* Matth. *sanguinem sugimus*, Cypr. *de Cœna*, and such hyperboles, &c.

So much be spoken for the Explication of the words, which are so ravelled and perplexed by contrary senses.

CHAP. IX.

Of the Inward thing signified or represented in this Supper.

I. *What is presented to the Believer.*

NOw we shall proceed to open to you what Christ presents unto, and sets before the faith in this Supper, and what the faithful do receive in the right use thereof.

For the first, There is here presented and set before you in this Supper,

1. Christ himself sacrificed for you, with the fruits and benefits of his death, or of the sacrifice of himself.

2. The New Testament, or the New Covenant, confirmed and ratified by his Blood, with the contents of that Covenant, *viz.* Remission of sins, and other benefits by consequence flowing from it.

§. 1. 1. Here is Christ himself sacrificed for you, with the fruits and benefits accruing from his death,

death, preſented and ſet before you. The efficacy of his Body and Blood is not all that is here preſented to be received, as is confeſt by the true Proteſtant Churches of our Conſeſſion, but firſt and principally Chriſt himſelf; as the influence of heaven is in Plants, Beaſts, Men, but there is not ſuch a thing only here ſet forth, but a Divine and myſtical Union with Chriſt himſelf; for here is a participation ſaith the Apoſtle, of the Body and Blood of Chriſt, who is exhibited, as really and truly preſent, not oppoſing real to ſpiritual, but to chimerical or phantaſtical; nor intending his preſence in the Elements, as contained in them, but to the faith of the receiver, who hath union with him. The very Body and Blood of Chriſt, that Body which was faſtened to the Croſs, that Blood which was ſhed, was a Sacrifice, as offered up to God; is meat and drink, as offered unto us: and therefore our Divines ſay, that Chriſt is truly and really, but yet ſpiritually, given to us, as he was given for us. *This is my Body which is broken for you, given for you,* ſaith the Text, and that which was given for you, is given to you: He was given for you in the Sacrifice, he is given to you in the Sacrament, with thoſe bleſſed fruits and benefits that flow from his Death.

Hooker *Eccl. lib.* 5. *pag.* 360.

Pet. Martyr in 1 Cor. 11. 24. Calvin *in* 1 Cor. 11. 24.

2. Here is preſented to you the New Teſtament, a Covenant ratified and confirmed in his blood, with the benefits and priviledges thereof. It is called New, either from the excellency of it, as the word New ſometimes

§. 2.

signifies, or for the durableness and perpetuity of it, as the Apostle explains it, *Heb.* 8. *ult.* in opposition to the Old made with *Israel*, which was to determine and vanish away as to the form of dispensation. This Covenant is, *That God will be our God, and we shall be his people: that he will forgive our iniquities, and remember our sins no more*, &c. and the blood of Christ is the sanction of this Covenant, for without Blood is no remission: the Blood of Christ is the Seal which ratifies the truth and validity of this Covenant: The Wine in this Sacrament represents that Blood of Christ, and is not so properly a Seal confirming the Covenant in it self, as conveying the comfort and participation of it unto us; or if you will, it is a Seal of Remission of sin to us, which is an Article of the Covenant that is sealed by the blood of Christ, and therefore it is said, *This is the blood of the New Testament which is shed for many, for Remission of sins.*

Cameron in Myroth. Matt. 26.

§. 3. And so you have here presented to your Faith Christ himself sacrificed for you, the New Covenant confirmed by Christs Blood shed for the pardon of sins, which are the highest and most glorious things of Gods gift to Mankind, who hath in the dishes of this outward Sacrament set before you such good cheer to feed upon, as all Sacrifices under the Law, and Feasts were but the meer shadows of. Take heed of thinking meanly of the furniture of this Table: God hath no better provision to set before a sinner, than his Sons Flesh

Fleſh and blood, and his Covenant of Grace ſealed and confirmed. Our *Socinian* likes not this, that word, *My Body broken for you, my Blood ſhed for remiſſion of ſins*, makes him beſtir himſelf to turn off the body broken to the bread, and the blood ſhed to the Wine: and ſo you ſee two extreams, the Papiſt turns Bread into Chriſts Body, and Wine into Blood: the *Socinian* on the other hand, that which is ſpoken of the body puts off upon the bread, and that of the Blood upon the Wine, that the death of Chriſt might not be a proper Sacrifice for us.

§. 4. *What the faithful do receive in the right uſe of this Ordinance.* §. 4.

What the faithful do receive in the right uſe of this Ordinance? and this is eaſily anſwered: For as gueſts at the Table receive the meat and drink ſet before them, ſo having ſeen what God preſents to them, we ſhall eaſily find what they receive at this Table, and that is,

1. The Faithful Communicant receives Chriſt himſelf, or his Body and Blood: Faith is a receiving of Chriſt himſelf; we cannot receive the benefits that come by him without receiving of himſelf: As in Marriage, the conſent is, *I take thee*, not I take thine; and yet this is conſequent, upon that, our union with Chriſt is ſtrengthened and more cloſed; and this Union with Chriſt is one of thoſe great myſteries, *Eph.* 5. 32. reſembled

by Man and Wife, who are one fleſh, though a thouſand miles aſunder; and as ſhe is under covert, and free from arreſt of Law for debt, ſo a believer by his union with Chriſt is under coverture, and the curſe and condemnation of Gods Law cannot touch him: Or as members knit, or branches united to the tree, receive influx of life and ſpirits from the hand and root, ſo Believers united to Chriſt by his Spirit receive influences, and ſpirit, and life from him by virtue of their union, *I in them*, ſaith Chriſt, *Joh.* 7. 23, 26. The inhabitation of Chriſt in his People, ſeems to be expreſt by their eating and drinking of his body and blood ſpiritually, and that inhabitation cannot be without a preſence of him; ſuch as his inhabitation is, ſuch is his preſence, both real, and yet both ſpiritual, he dwells in our hearts *by faith*, Eph. 3. 17.

§. 5. 2. The faithful Communicant receives the confirmation of that Covenant which is his only comfort. He takes hold of the Covenant by the Seal of it, the blood of Chriſt, the ſeveral Articles whereof, as that God will be our God, and that in Chriſt, he will forgive us all our ſins, *&c.* are particularly ſealed up for our better evidence, and peace, and ſecurity, that we may be inabled to make a perſonal and particular claim of the benefits and priviledges of it, which are called *The unſearchable riches of Chriſt*.

§. 6. And from hence, *verſ.* 12. the receiving of Chriſt himſelf, and of the Covenant made in Chriſt and confirmed in his blood, doth follow

low that which is uſually ſaid to be the benefit of this Sacrament, the ſtrengthening, refreſhing, ſuſtentation of the Soul by thoſe Graces, Comforts, Hopes, which flow by conſequence from Chriſt or the Covenant, ſo that whatſoever a man may expect for bodily ſtrength or reparation from Bread and Wine, the like he may expect from Chriſt or the Covenant for his Soul; Life maintained, Graces quickned, Deadneſs enlivened, Reſolutions enabled, Hope erected, Faith ſtrengthned, Luſts ſubdued, which follow by conſequence upon our union with Chriſt, and our intereſt in the Covenant, in the ſenſe of which when a Chriſtian walks, he is in a good frame and poſture of ſpirit.

CHAP. X.

A four-fold Exhortation from the premiſſes.

FRom what hath been ſaid upon this point, I would poſſeſs you of four things:

I. That you hold faſt and ſtick to the true ſenſe, and right meaning of theſe words, *This is my Body*, *This is the Blood of the New Teſtament*, which hath been ſo perplexed and depraved by ſuperſtition, and the vanity of humane inventions, eſpecially ſince the riſe of the Schoolmen, whoſe itch of Diſputati- §. 1.

on hath bred such a scab, that there hath been left no soundness in the place, which hath been tortured with such Convulsions, Distortions and Absurdities, that the sense, which to a chast and simple ear is easie and smooth, hath been ravell'd into knots inextricable; and this Text of all other hath suffered infinite injuries, and been made the stage of impudent fooleries, which have brought and buried out of sight the true meaning of them, and made our Saviour that used to speak vulgarly and easily, to delude the senses, amuse the reason, *nonplus* the faith of sober Believers. And though it be truly said, The sense of Scripture is the Scripture, and that the right understanding of these words, carries you in a right line, to the nature, use and benefit of this Ordinance, yet let me say this more to you as *English* men, That the true meaning of them hath been conveyed to you by the blood of your own Martyrs, who in Q. *Mary* her dayes, were most of them put to the test upon the point of *Real presence of Christ in the Sacrament*, and bare witness against it; and I do believe that if Popery do ever make another attempt upon you, it will play upon you with his battery at this place.

§. 2. *§. 2. Extreams about Christs Real presence, and the middle way held by the Churches of our Profession.*

The Churches of our Confession have warily and justly avoided the extreams on both sides. 1. The

1. The first extream is, that which some did fear in *Zuinglius* and others at first, and yet it is unjustly charged upon us by many, *viz.* That the Sacraments are ἄγυα ὑπόμνατα, naked signs, empty figures and shadows, meerly representing the death of Christ, as the Picture of *Hercules* resembles and represents *Hercules*; which we disclaim, and leave it to Socinianizing spirits, and other Levellers of Divinity; for we are taught that Sacramental signs are more than meer representing signs, being Seals which do confirm and make over unto us the spiritual benefit which they represent and exhibit: Also they are signs which God commands us to use, and in their right use he conferrs upon us the benefit, as the Seal passes a Right to the Estate promised and conveyed, as the Apostle saith, *Rom.* 4. 11. *He received the sign of circumcision, a seal of the Righteousness of Faith*; and 1 Cor. 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?* not representation only, but communion or participation also; for the picture of a loaf of bread feeds not the hungry, nor doth the Ivy-bush refresh the weary; and therefore there is not only a representation of the body of Christ broken, by the breaking of bread, but *Take, and eat, and drink*, which denotes participation of the body and blood of Christ.

2. The

2. The other extream is twofold: 1. That the very body and blood of Christ is, as it were, moulded up with the Bread and Wine, or hidden under them, which is the sense of the Consubstantiatists or *Lutheran* Churches; and this, though it be too gross an Opinion, yet is not liable to so many monsters, and incomprehensible absurdities as the other, which is, 2. That the Bread and Wine cease to be, and are avoided, being turned or changed, the substance of them into the very substance of the flesh and blood of Christ, which is hidden under the *Species* or outward accidents of Bread and Wine; a monstrous Paradox, holden stifly by the Transubstantiatists or Papists.

The middle way holden by the Churches of our Confession, is, That the outward Elements do represent as Signs, and exhibit as Seals and Moral Instruments to the Faith of the Receiver, the very Body and Blood of Christ sacrificed, as spiritual repast for our Souls and spiritually given and taken, but that they continue not as incorporated with them, nor are converted into the very natural Body of Christ, as locally or corporally, there to be received by the mouth of the Receiver.

We hold a difference or change of Bread and Wine blessed, but it is a change of signification not of substance, a relative change, not real, a change in regard of use and esteem, not of their natural substance, as the wax, now a Seal to a Conveyance, is wax, still, but

but not a Seal, not of that valne till now; all the Rhetorical flowers uſed by the Ancients reach no further; if they do, we cannot keep them company. We hold, that the Body and Blood of Chriſt is really, that is, truly exhibited and preſent to the faith of the receiver; and we might expreſs the real preſence, as real is oppoſed to imaginary or chimerical, were it not for caption and miſunderſtanding; none of ours denies the Body of Chriſt to be really, though ſpiritually eaten by a Believer; nay, it is *immotum axioma*, *Forbes* p. whatſoever is eaten, in that it is eaten, it 539. muſt be preſent; no man can eat a thing that's abſent, but the preſence with or under the Elements is one thing, and the preſence to the Soul and Faith of a Believer is another. We know no union of Chriſts Body with Bread and Wine, but with his Members, which is real and myſtical, not real and corporal; therefore Chriſt ſaith, *Take, Eat*, before he ſay, *This is my Body*, as if it were his Body to their faith, not as in the outward Element.

§. 3. *Arguments for the Proteſtants ſenſe of the words*, This is my Body. §. 3.

For atteſtation of this ſenſe, many Arguments may be muſtered up together.

1. Compare one part of this Sacrament with the other: *This Cup is the New Teſtament in my Blood*, that is by Metonymy, the Seal of the New Teſtament, but not the New Teſtament

Teſtament it ſelf: ſo, *This is my Body*, that is the Sign and Seal of it, but not it ſelf.

2. Compare the one Sacrament of the Goſpel with the other. In Baptiſm the water is without real alteration, ſo here the bread is bread, the wine is wine, not changed into fleſh or blood.

3. Compare the Sacraments of the Old Teſtament with the New: Circumciſion is the Covenant, becauſe the Sign or Seal of it, the Lamb is the Paſsover, becauſe the memorial, or ſign of it, ſo the bread is my Body, the Wine is my Blood in the ſame form of ſpeech.

4. The Language in which our Saviour ſpake, had no other property of expreſſion, there being no word for [*ſignifie*] but [*is*] in ſtead thereof, as Learned men ſay; and it's certain, the Scripture in both Teſtaments, Hebrew and Greek, uſes the ſame form in a hundred places, giving the name of the thing ſignified to the ſign, as hath been ſhown, as *The ſeven ears of Corn are ſeven years. The dry bones are the houſe of Iſrael. The ſeven Candleſticks are ſeven Churches*, &c.

5. The words, *This is my Body*, are not proper in the *Lutheran* ſenſe, no more than to ſay, This Cloak is *Peter*, becauſe *Peter* is in it: nor in the Popiſh ſenſe, except the Body of Chriſt be there before the words be pronounced, *This is my Body*, which ſhould rather be thus, Let this be my Body; as God ſaid, *Let there be Light*, not,

This

This is Light, for it was not light before.

6. The ſpiritual benefit which is eating and drinking Chriſts Body and Blood by faith, is no leſs in our ſenſe, than if there were his very fleſh, for Chriſt ſaith, *The fleſh profits nothing*, Joh. 6. and the Papiſts hold that the eating of Chriſts fleſh by wicked men profits nothing, except beſides the Sacramental, there be a ſpiritual feeding upon Chriſt, which we affirm.

7. The Apoſtles underſtood theſe words as we do, and as the Hebrews had ever underſtood the ſame expreſſion for form in the Old Teſtament, elſe they would have been amazed and ſtartled at it, and have asked ſome queſtion as they were inquiſitive enough in leſſer matters, but they ſaw Chriſt ſit at Table, and eat and drink firſt himſelf, and therefore could not be ignorant of their meaning.

8. The Capernaite Diſciples, *Joh.* 6. having taken offence at thoſe frequent expreſſions of eating Chriſts fleſh and drinking his blood, underſtanding them carnally, were anſwered by Chriſt himſelf, *The fleſh profits nothing, the words that I ſpeak are ſpirit and life*, as if he himſelf would give the interpretation.

9. The Apoſtle thrice in this Chapter following calls it ſtill bread after Conſecration, as alſo in the Chapter foregoing; and ſurely he that never before did, would not delude the ſenſes of his Diſciples in this Ordinance; and himſelf calls it wine too, *Mat.* 26.

26. 26. *I will not henceforth drink of this fruit of the Vine*, which is the Periphrasis usual among the Jews for Wine.

10. The remembrance of Christ, the *shewing forth his death till he come*, do import the absence of his Body, which the Scripture tells us, ascended into Heaven and there is contained. In lieu of his corporal absence he sent the Spirit to abide for ever as another Comforter: Memorials and Monuments are of things absent.

11. For the Ancient Fathers they prove against the *Marcionites*, that held the Body of Christ to be meerly phantastical, That it is substantial, because the Elements of Bread and Wine are substantial, which was no good argument, if only the accidents or shadows of the Elements do remain; and all along downwards they call the outward Elements, Symbols, Types, Figures, Signs of Christs Body, untill about the year 1215. when subtil and superstitious disputes grew hot about the presence of Christ in the Sacrament, wch occasioned *Innocent* the third to introduce both name of Transubstantiation and thing, not before openly heard of, and so as a Decree of the *Lateran* Council, vented it as a point of Faith, since which time the Council of *Trent* hath confirmed the Decree, and the word, as most fit and proper, which are the rotten, yet the best props upon which Transubstantiation doth stand at this day, being upon the first birth of it, as I said even now, opposed by the *Waldenses*, and afterward

Forbes pag. 561.

Sess. 13. *cap.* 4.

ward by *Wicliff*, and thoſe that followed them, and ſhall be oppoſed by all Orthodox, till that Dagon fall. *Forbes* pag. 609. col. 1.

§. 4. *Why the Errour of Tranſubſtantiation is to be rejected with utmoſt deteſtation.* §. 4.

II. To reject with utmoſt deteſtation the impoſſible and incomprehenſible Errour of Tranſubſtantiation, and Corporal preſence, by which Doctrine a ſilly Prieſt doth that which all the Angels cannot do, and that is, Make his Maker, as they call the Hoſt; and people to devour their God, and yet they juſtifie it by Gods omnipotency, that God is able to effect it, which is no better an Argument than the *Turks* may juſtifie moſt of the fooleries of their *Alcoran* by. There are two grounds for the rejection of this Abomination.

1. The Idolatry and Sacriledge which doth enſue upon it, and that is the adoration and worſhip of the Hoſt, a piece of bread, and the mutilation or maiming of the Sacrament by bread only, and the propitiatory Sacrifice of Chriſt himſelf in the Maſs, who was once only offered up to God upon the Croſs, all which are the iſſue of this Errour.

2. The monſters of contradiction and abſurdity to ſenſe and reaſon which follow thereupon. It was begotten by feigned Miracles, and fabulous Legends, and is the mother of Blaſphemies and inextricable Abſurdities,

dities, which set Faith it self upon the rack, and which though they would seem easily to blow away, yet by their strugling it appears they strive with that they cannot master. The point of Consubstantiation hath brought forth a grand absurdity, maintained by some *Pseudo-Lutherans*, the Ubiquity of Christs Body in all places.

But this of Transubstantiation surpasses all, as I shew thus,

1. Suppose Christ sitting at the Table with his Disciples, and eating this Bread, and drinking this Cup first, as the custome at the Paschal Supper was, and as the Papists generally, and the Fathers hold, and we deny not, because the Scripture seems plain for it, ἀπ' ἄρτι, *Matth.* 26. 29. *Henceforth I will not drink of the fruit of the Vine:* Supposing, I say, this, How is it possible or imaginable that he should eat himself? or how can he sit at Table, and yet be in the mouths of his Apostles? Was he at the same time in his Apostles mouths or stomachs, while he sate and rose from Table, and discourse those three Chapters of *John* 15, 16, 17? or while he sweat that bloody sweat in his Agony in the Garden, *&c.* a monstrous impossibility!

2. It's impossible to make that which was before existent and in being: Can a Father beget a Son that is already begotten? Can an Architect build a house that is already built? Can the Body of Christ, which is before the conversion of the bread, be made or produced

Chilling. pag. 70.

produced by the turning of bread into it? Can he that was conceived by the Holy Ghoſt, born of the Virgin, be made by pronouncing of four or five words? If ever deluſions were ſtrong, theſe are, *Nam factum facere & factum infectum facere*, are equally impoſſible.

3. They ſay that the ſubſtance of Bread and wine is avoided, and that only the accidents remain, ſo that there is length and nothing long, breadth and nothing broad, thickneſs and nothing thick, whiteneſs and nothing white, moiſture and nothing moiſt, ſweetneſs and nothing ſweet, that is, a long, broad, thick, white, moiſt, ſweet Nothing. The Prieſt pours out nothing but lines and colours, when he pours out the wine, for theſe accidents of bread and wine are not in the bread, becauſe that is avoided and vaniſht, and they are not in the Body of Chriſt, as themſelves ſay, and yet it is plain this bread and wine do nouriſh the body, and is the body nouriſhable by meer accidents? Can there be plainer contradictions?

4. Can the ſame body at the ſame time have his juſt dimenſions, diſtance of parts, ſymmetry, proportion, as the Body of Chriſt hath, and yet not have theſe? becauſe all parts, yea, the whole Body of Chriſt, ſay they, are in one and the ſelf ſame point or crum of bread.

5. Can the Body of Chriſt which is much greater be wholly contained in a wafer or piece of bread, in his full dimenſions, and that as many times as there are points, crums, drops in the bread or wine?

6. Can the bread be turned into the very Body of Christ, and yet not any thing of that bread become any thing of Christ, nor the matter, nor form, nor accidents of bread, be made either the matter or form, or accidents of Christ?

7. Can the same thing, as Christ's true Body, at the same time be wholly above it self, and wholly below it self, within and without it self? can it be moved, and yet be still? be carried from one place to another, and yet not move? be brought from heaven to earth, and yet not come out of heaven? who then can assure me, that when he hung upon the Cross, he was not walking some where else, crucified and not crucified, eaten and not eaten, alive in one, dead in another place; as in case the Apostles celebrated this Supper while Christ was in the grave.

8. What dishonour do these men render the Body of Christ obnoxious unto, to be eaten by wicked men, by bruit creatures, by mice, by other vermin, to be cast into some unclean place? for so long as the form of bread remains, so long the Body of Christ is there, though it be in the mouth or belly of a mouse, saith *Hales*, and the rest of the Schoolmen, who do one where or other acknowledge the most of these monstrous absurdities, and go about to heal and salve them. I surcease from raking further into this ingratefull sink, whose name Transubstantiation is but of yesterday in comparison, and which dishonours the Body of Christ into a monster,

ſter, deſtroyes the nature of the Sacrament, and fills the world with dreadful contentions and broils; and let us but obſerve, 1. What grievous impoſitions the Romaniſts lay upon the faith of them that are devoted to her Communion. 2. What contradictions and abſurdities the common people do ignorantly and implicitly believe. 3. What ſtrong deluſions, even to believe lies, God gives up Learned men unto, that refuſe the ſimplicity of the Truth for intereſts and politick ends! 4. What a mercy of God it is to deliver us from that tyranny, which leaves us no other choice, but to ſwallow and digeſt ſuch impoſſible things, or to be ſacrificed in flames; and the Lord forbid the re-entrance of that Religion among us, which in all likelihood will coſt us our ſouls or our lives.

III. Having paſt the moſt rugged and craggy part of my way, now we ſhall have a ſweeter and ſmoother way: And the third thing that I commend to you, is, To keep fixt your eyes and hearts upon the inward of this Sacrament, which Chriſt himſelf doth anatomize and unfold to you, ſaying, *This is my Body, This Cup is the New Teſtament in my Blood*, teaching all Miniſters to explain the outward Ordinance what it means, and all Communicants to ſet their hearts upon it; for as the Parchment and Wax are little worth, but the Eſtate conveyed; ſo the Bread and Wine do but convey by their uſe, the Body and Blood of Chriſt, and the Covenant of Grace and Peace confirmed unto us; and §. 5.

as we uſe to ſearch and pick out of every corner of the ſhell that's broken, as of a Wallnut, the kernel that is in it; ſo we ſhould ſtudy the marrow and kernel of this Ordinance, to loſe the ſight and uſe of nothing here preſented. God loſes honour and praiſe, and we benefit and comfort, when we look not to the inwards of an outward Ordinance, eſpecially when Chriſt himſelf, and all the great and capital benefits that accrue by him, are not only repreſented but confirmed, and to be participated. They that look upon a meer repreſentation of Chriſt's death in this Ordinance, reduce it to a pretence or ſhadow, and look for too little, for it's a ſealing Ordinance: They that look for his very Body to be eaten, look for too much; we may expect from Gods Inſtitutions the Grace or Benefit which God appoints them to exhibit, and in the way wherein he ſo appoints: Then have we the benefit of his death, when we have him; and here is offered to you, not the benefit only, but the Body in which he ſuffered; his body was a Sacrifice, here it is ſpiritual food, we feed upon that Sacrifice, as the manner was; the Covenant was confirmed by his Blood, here we feaſt upon it; the blood was ſhed that he might reconcile to God, it's drunk that we may be partakers of that Reconciler, and that reconciliation. *He ſhall confirm the Covenant with many*, is *Daniels* phraſe, *Dan.* 9. 29. The memorial we celebrate, the benefit we participate here, and the great Queſtion, *Whether I have remiſſion*

Calvin *in* 1 Cor. 11.

of

of ſins, whereat we ſtick, is here anſwered to a doubting ſoul, that believes in deſire, not in comfort, as ſure as God can deviſe by outward Ordinance. The Word anſwers that queſtion by deſcription of qualification of the perſon, a Believer: The Spirit anſwers it by witneſſing and ſealing it up to our ſpirits that we are children: The Graces of Regeneration do anſwer it, as fruit doth to the life of the tree, by demonſtration: This Sacrament anſwers it by exhibition, and offering Chriſt to me that I may appropriate him, for the blood was *ſhed for you*, ſaith Chriſt, *Luk.* 22. 20. for you that take and eat and drink.

IV. The Communicant ſhould be one that ſeeks Union and Communion with Chriſt; for he that is not a Jew inwardly, eats but outwardly. *Foris non intus, dente non mente*, as *Auſtin* expreſſes: the inward of Ordinances are enjoyed by them that inwardly are Chriſtians: the Covenant is ſealed to them that come to the terms of that Covenant: thoſe that bring inward Graces receive inward Benefits: *Sed de hoc plura.* §. 6.

CHAP. XI.

Of Chriſts Mandate or Charge for the Celebration of this Ordinance in Remembrance of Him.

1 Cor. 11. 24, 25, 26.

This do in remembrance of me. This do ye, as oft as ye drink it in remembrance of me. For as often, &c.

§. 1. SO much be ſpoken upon the outward part of the Sacrament of the Lords Supper, the Elements and Rites: *He took bread, and giving thanks he brake it, and gave it: Likewiſe alſo the Cup after Supper.* And ſo much alſo touching the Kernel and Marrow of the Feaſt; *This is my Body broken for you: This Cup is the New Teſtament in my blood.* And now having paſt through our thorny and perplexed way, encumbred with adverſaries, through whom we muſt fight our way, we are come into a fairer and clearer road, as into a champain, not ſo much infeſted with Enemies and Diſputes: For whether it be that a practical conſcience be eaſilier ſatisfied than a ſubtil wit, or that the Devil doth moſt labour to corrupt our intellectuals, that ſo at once he may corrupt our worſhip and our morals; or whatſoever the reaſon be, there are more

more wranglings and diſputes raiſed about ſpeculative and theoretical points, than about matters of practice, or moral obedience.

Theſe words contain our Saviour his mandate or charge for the Celebration of this Ordinance, together with the end whereunto it ſerves: *This do in remembrance of me: This do as oft as ye drink it in remembrance of me. This do ye*, There is the charge: *For remembrance of me*, there is the end. None of the Evangeliſts have theſe words but *Luke* only, out of whom either our Apoſtle takes the words, or at leaſt ſymbolizeth with him, making them, or rendring them as part of Chriſt's own words ſpoken by himſelf at the firſt Inſtitution and Celebration of his Supper; and which you may obſerve, the two Elements Bread and Wine taken and received, though they have diſtinct ſignifications, Chriſts Body broken, and his Blood ſhed, yet they meet as two lines in this one point. *The remembrance of Chriſt. This do in remembrance of me*, is ſpoken of eating the bread, *verſ.* 24. *This drink in remembrance of me*, is ſpoken of the Cup, *verſ.* 25. The uſe of both the ſigns makes up but one memorial of Chriſt once dying, once ſacrificed up to God for us; and I ſhall take up the words in this one Point;

The Lord Chriſt hath left it in charge and commandment, that his Church or People ſhould celebrate this Supper for a remembrance of him. §. 2. Doct.

Or if you will, read the words thus, εἰς τὴν ἐμὴν ἀνάμνησιν, *for my memorial*, or *for my commemoration.* What impreſſion hath the dying

charge or commandment of a Testator upon his Children or Executors? Christ builds a Monument for himself before he die, plain and simple to the eye, but a lasting Monument that must continue till he come again, *vers.* 26. One of the seven wonders of the Heathen world was *Mausolæum*, a Monument or Tomb. The goodliest Monument which distinguishes and beautifies the Christian Church, is this of Christs own erecting, his Memorial. The second Temple built after the captivity of *Babylon*, was far inferiour in outward magnificence and splendour to the first, built by *Solomon*: And the Jews observe five things to be wanting in the second, which were in the first, as the Ark, *&c.* yet God promiseth, *Hag.* 2. 9. *The glory of this latter house shall be greater than the former*, because Christ *the desire of all Nations should come, and fill it with Glory*, vers. 7. And shall not the presence of Christs Body and Blood in this Sacrament excell in Glory all the typical Glory of Sacrifices and Sacraments of the Law? They were but shadows of him that should come, this the memorial of him that died and is alive. The particulars comprehended under this Point, are these:

§. 3. First, There is a command and charge in the words, *Do this*, it is more than a Warrant which gives authority, it's a Command that requires duty: It is more than a Command, it is a Charge of a dying Testatour or Saviour, laying an injunction upon his Church to *do this*. For both Sacraments of the Gospel

ſpel we have the word of Command: The *Baptizate, Go and Diſciple all Nations, baptizing them*, is the word for Baptiſm: *Hoc facite, This do ye in remembrance of me*, is the word for the Supper. There muſt be in a Sacrament, Firſt, An outward Element. Secondly, A word of Promiſe. Thirdly, A word of Command to uſe it to that end. As none but the Supream Power hath Authority to Stamp or Coyn Legitimate and Currant Money; ſo none but God can Inſtitute and make a Sacrament. The Sacraments are parts of Gods Inſtituted Worſhip, ſtanding by poſitive appointment of God. The eating and drinking of Bread and Wine in their natural being or uſe, are no more memorials, ſymbols and pledges of Chriſts Body and Blood, than the form of a Serpent in braſs, of healing thoſe that were bitten with fiery Serpents. No man can authoritatively Inſtitute a Sacrament, or preſcribe to God any part of his Worſhip, *I have received of the Lord*, ſaith the Apoſtle, *that which I delivered alſo unto you*, and the reaſon is good; He onely can make a Sacrament, who can make good the Promiſe or Grace thereby repreſented and exhibited.

Whitak. *de Sacr. Qui. 6. de numero.*

Secondly, The Charge is to *Do this*, that is, to celebrate this Supper: Chriſt limits and confines us to this, as God did *Moſes: See thou do all things according to the pattern ſhown thee in the Mount.* If we vary from the pattern, there lies a *quis requiſivit* againſt us, *Who hath required this at your hands?* So God

§. 4. Jan. *Harm.* in Mat. 26.

God checks our inventions and ſuperſtition in creating Will-worſhip, by adding or detracting; as we may not coyn, ſo neither waſh or clip, or embaſe that which is ſtamped by the Lord; τοῦτο ποιεῖτε, referrs to that which went before, Eat this bleſſed and broken Bread, the next words explain it, *Do this as oft as ye drink it*; principally it relates to the actions of Communicants, *Do this*, that is, *Eat ye*, *Drink ye*, and conſequently to the actions of the Diſpenſer or Miniſter, *Do this*, that is, *Bleſs ye*, *Break ye*, which are antecedent to eating and drinking, and ſo all the external rites or actions of this Sacrament may come under the Command, *Do this*; but we may not ſtretch the τοῦτο ποιεῖτε, to *Acceſſories* and circumſtances appendant, not to the upper room, nor to the night after Supper, nor to the geſture of diſcubiture; for neither the injunction of the Paſsover did in after times extend to all the circumſtances uſed at the firſt Paſsover in *Ægypt*, as the *Hebrew* note. The Papiſt ſeems to eſpie here ſome glimpſe of proof of the real Sacrifice of Chriſt in his Maſs, from the word here uſed, *Facite*, which in Latin ſometimes ſignifies to Sacrifice or Offer, and ſo it doth with an Ablative Caſe, which is not here; but the thred is too fine to hold; for if the word ſignifie ſo ſomewhere, it is not conſequent that therefore here; where the word τοῦτο, *Do this*, plainly limits it to the actions of the Communicants, as I have ſaid. The Ordi-

Gerard *Harm.* cap. 171.

nances

nances of God are moſt powerfull and proper, when they are themſelves pure, plain, naked of all humane diſguizes or embelliſhments, and therefore I beſpeak all Communicants, Miniſters and People, not to ſtudy how to add more Glory or Gracefulneſs to this Ordinance, as they ſuppoſe, but to reſt in, and ſubmit to that which we find in Chriſts example, or firſt original, and ſuffer your ſelves to be limited to do this, *Do this in remembrance of me.*

§. 5. *Who are commanded to receive this Sacrament?* §. 5.

Thirdly, This Charge or Command, *Do this*, is given to the Church, the Saints, Diſciples of Chriſt. It is true, the Apoſtles only were preſent at Chriſts firſt Celebration, *He ſate down with the twelve*, ſaith the Text, and ſo the Command was directed to them only; But how? Not to the Apoſtles as Apoſtles, but as Communicants, as repreſenting the Church or People of Chriſt, or to the Apoſtles as Diſpenſers of, and to them as receivers of it; For when Chriſt ſaid to the Apoſtles, *Go and Baptize, Do this in remembrance of me*, he intended not that either Sacrament ſhould die with him, but from them continue in ſucceſſion of all times, therefore *Do it in remembrance of me*; they received it in anticipation of his death, but it was to endure as a memorial of it, as the Paſſover-Lamb was firſt eaten in *Ægypt*, or ſlain before the deſtroying Lucas Burg. in Evang.

stroying Angel passed through the Land, but intended for a memorial for ever in all Generations, till Christ came, and therefore the Apostle here delivers it to the Church of *Corinth*, the very Institution of Christ is deliver'd to this Church, and the use of it enjoyned to them, and all Churches till he come again, *vers.* 26.

When I say it is a Command given to the Church, or to the Saints, I mean, that it is an inner Commandment, an inner Ordinance, (as there were inner Ordinances in the Temple) for Church-members and Disciples. The command of hearing the Word is given to all. The commandment of being baptized is to Believers, as a Sacrament of their initiation or entrance, or admission. To make a Disciple, and to baptize one, seems to be put for the same, *Joh.* 4. 1, 2. but this commandment, *Do this*, lies more inner yet, it appertains to them that are Disciples already, or Church-members, which was signified in the Ancient Christian Churches by the baptistery or font at the Church-door, and by the Table *intra Cancellos* within the Chancel; so in the Passover, a stranger was not admitted to the Passover, but when he was circumcised, then let him come near and keep it, *Exod.* 12. 44, 48. *Let him come near*, saith the Text, for it is an inner Ordinance, and the Communicants must be such at least, whom the Apostle calls ἔσω, 1 *Cor.* 5. those that are within, for here is that inner fellowship and communion of the Saints and Members of Christ

Chriſt exerciſed and profeſſed. This then is that peculiar and moſt inward command and priviledge that appertains to an incloſed company; it is a paſture incloſed, not a common; Here Chriſt holds a more familiar preſence and fellowſhip with his peculiar people, to whom he vouchſafes an interiour admiſſion; Shall not we then keep this Charge, and obſerve this Commandment, and enjoy this priviledge properly belonging to Diſciples? Oh! it was this that made Chriſtians of old, when they were for their ſin debarred and excluded, ſo cry, weep, lament their ſad caſe, that they ſhould depart, as it were, from the preſence of their Lord, and ſtand aloof in the Court that had been admitted into the Parlour or Chamber of Preſence; and for thoſe that were in the School of Catechiſm, called κατηχούμενοι, it was the utmoſt end to which they did aſpire, and for which they waited a long attendance to be admitted to this Communion, and then properly called *Fideles*, this was the higheſt form.

§. 6. *The End of the Inſtitution and Celebration of this Ordinance.* §. 6.

Fourthly, The end wherefore this Ordinance was inſtituted, and is celebrated, is, for the *remembrance of Chriſt*; for it is μνημόσυνον, a memorial of that great, that univerſal Sacrifice, Chriſt Jeſus; Memorials of dying friends, though plain are precious, and of great account with all men, being kept amongſt

mongst their κειμήλια, or esteemed treasures, and we may see how little Christ receded from the intent of the Passover, which was a memorial of the *Hebrews* deliverance in *Ægypt*, Exod. 12. 14. and transferr'd to a greater memorial of himself, by whom is wrought a greater and more universal deliverance of the Church. The day of the *Jews* Sabbath was changed to the first day of the week for celebration of the resurrection of Christ, and so the *Creating of a new Heaven, and a new Earth* that day. The paschal rite of the Jew was changed from a memorial of their deliverance from *Ægypt* into a memorial of the death of Christ, by which we have a greater deliverance; Their Passover was to be observed by them in their Generations for ever, *Exod.* 12. 24. and our Supper is an Ordinance to be observed by the Gospel-churches for ever; Their *ever* was Christ's first coming, our *ever* is till he come again; It's twice repeated, *For remembrance of me*; both the eating of the bread and drinking of the wine are but one memorial, which is the τὸ ἔργον, or business of this Ordinance; All Churches and Christians could not see the Lord dying, for he died but once, and therefore they have a glass or representation of that death, which as it is alwayes in the efficacy and effect, so it might alwayes live and be fresh in our memory. The commemoration of that Sacrifice which never is, never needs to be repeated, is repeated often in this Sacrament, and this Sacrifice of Christ as it

was

was promiſed and prefigured in old Types and Sacrifices, ſo was it performed once in truth upon the Croſs, and is often celebrated in this Sacrament of Memory.

This memorial is ſolemn, this remembrance muſt be practical.

CHAP. XII.

Of doing this in Remembrance of Chriſt; The Properties of this Memorial.

§. 1. IT's a Solemn Memorial Inſtituted by Chriſt himſelf; Great Deliverances have Solemn Commemorations, ſuch was the Paſsover, the feaſt of *Purim*, the *Encænia* or Feaſt of Dedication; Great Victories, have their dayes of Thankſgiving; great Deliverances, Benefits, Benefactors are honoured with Solemn Memorials; private remembrances which every man may agitate in his own mind, are too low expreſſions of publick, and eminent, and univerſal Benefits; therefore Chriſt will ſet up his own Monument, and Ordain a Solemn Ordinance for remembrance of himſelf, to be obſerved by all that have his Memory, and it is one of the great Sea-marks of the Church of Chriſt, he did not ſet up Anniverſaries or Feſtivals for his Nativity, Circumciſion, Aſcenſion, *&c.* which the Churches in after-times

times obſerved, but he did ſet up in groſs this Solemn Memorial of himſelf, and that is principally of his death; His death, I ſay, *For ye ſhew the Lords death*, verſ. 26. And why? Becauſe his death is the expiation of ſin, therein was made the Sacrifice of Atonement; Redemption, Reconciliation was made thereby, the Covenant confirmed, the Love of God to Man demonſtrated, the Juſtice of God for Sin exemplified, the foundation of our Righteouſneſs, Hope, Peace and Victory laid, the fulneſs of Merit, the mirrour of Mercy, the admiration of Angels, the centre of all Chriſtianity, and the ſumm of all Scripture-types, Prophecies, Promiſes, the moſt admirable of all the works of God that ever were; and indeed all that can be ſaid, and more than can be ſaid was here to be ſeen, and is here to be remembred.

Secondly, This remembrance of Chriſt muſt be lively and practical; There is a naked, hiſtorical, theoretical remembrance, a review of the *Species* or *Ideas* formerly imprinted in the mind; So *Abſolom* is remembred in his Pillar, and *Lot*'s Wife in her Pillar of Salt, meerly hiſtorically; and there is a practical remembrance, which connotes affections fruitfull effect, and ſo in common ſpeech, to remember, is, to requite good or evil, and in Scripture-phraſe, God remembers our ſins, our ſervices, when he puniſhes or rewards, *Remember me, O my God, and ſpare me*, Nehem. 13. 22. with infinite the like. Our remembrance of Chriſt in this Supper ſets a work all that

that is within us; Our ſorrow for ſin, as *Peter*'s remembrance of his words, when the Cock crew, *Mark* 14. 72. *He wept bitterly*; our faith to believe in, and receive him, ſo *Pſal.* 20. 7. *We will remember*, that is, *truſt in the name of our God.* It ſets on work our Thankſgiving, for ſo great a benefit ingages Reſolutions, blows up the coals of Love, fills with admiration. What would the ſight of Chriſt bleeding on the Croſs for us, groaning under our ſins, have wrought on a tender heart? The ſame, as far as a reflection can work (which is weaker than the direct *Species*) ſhould be the temper of our hearts, when we ſee him and his death perſonated, and acted in this Sacrament; here we ſee him dying, paying our ranſome: Oh the dreadfull example of Gods Juſtice upon ſin! Oh the ſweeteſt example of Gods Mercy to a ſinner, actually acting their ſeveral parts in this ſpectacle of Chriſt repreſented to our Faith, as yet hanging on the Croſs; the Lamb of God is as yet ſmoaking upon the Altar, which takes away the ſins of the world: If you feel not your remembrance of Chriſt, it's nothing; If you exerciſe onely wit and invention, it's barren, but the exerciſe of affection is the beſt commemoration; He that brings ſin hither as bitter herbs, ſhall be ſweetly refreſht with Chriſt our Paſſover.

§. 3. §. 3. *To whom this Remembrance is made.*

Quest. To whom is this remembrance made?

Answ. 1. We make it unto, and within our selves, whetting upon our hearts the fruit and benefit we receive from him, and the torments and pains he endured for us.

2. We make this remembrance to others, to all the world, by our solemn profession of Christ and his Death, as that we stand unto for remission of sins, and acceptation with God. Let the Jew or Infidel laugh at us for trusting to a Crucified Saviour, and memorizing him in a piece of Bread and cup of Wine. It is our joy and triumph, we live and hope to die in, and if need be, for this profession.

3. We make this remembrance to God, we set before him the Sacrifice of his own Son, and put him in mind by him to be merciful to us, we inculcate the death of Christ to God, and set before him these monuments, we say and pray, *Lord, remember that Sacrifice which we here remember: If thou remember our sins we will remember thy Christ; pardon us in the name of that Sacrifice, which we commemorate, and make mention of before thee.* And this is the reason why the Ancients so often called this Ordinance a Sacrifice, which *Chrysostom* recalling himself, saith, μᾶλλον δὲ ἀνάμνησιν θυσίας ἐργαζόμεθα, rather the commemoration of a Sacrifice, because they offer'd

Mede *Diatrib. in* Mal. 6. c. 1. vers. 11. Forbes. *Hist. Tbtol.* p. 6. 18. *Cal.* 2. *Chrys. in Hib. Homil.* 17. pag. *Græcolat.* 856.

offer'd up their Prayers and Thanksgiving in the name of Christ the Sacrifice here commemorated; for here is no real sacrificing of Christ to God; that turns the Table into a Cross: but here is the commemoration of a Sacrifice, and a feasting and feeding thereupon by faith, as men that are in Covenant and Fellowship with God.

CHAP. XIII.

A Lamentation for the Neglect of this Ordinance.

NOw to the Use of this Point, The Lord hath left it in Charge, that his Church do Celebrate this Ordinance in remembrance of him. And §. 1.

First, We may bewail that great eclipse which hath befallen this Ordinance here with us of later years, the like to which hath not been seen in *England* since it became Protestant. The remembrance and memorial of Christ hath been even forgotten, and the Ordinance of Communion been render'd as the Apple of Contention and Division, a matter of Quarrel rather than of Use. The loss that is gain'd by this intermission or neglect, or disuse of it is very great, for we lose an inestimable benefit by it, the solemn remembrance of Christ with the comforts thence

reſulting. We loſe a Duty by it; for Chriſt ſaid, *Do this*, and is it not a great loſs to loſe ſo ſignal a Note of the Church of Chriſt, ſo great a benefit? And the viſible miſchief hath been very great; for hereby ſeparation hath been mightily advanced, the people like ſheep wanting fodder at their own crib, have ſcatter'd themſelves to other cribs and paſtures, where they might find ſuſtenance; and ſeveral Communions have been taken up on the ſame reaſon, that water being dam'd or ſtopt from his old channel, finds out, or makes other water-courſes, and leaves the other channel dry; and the generality of the People by their too eaſie patience under ſo great a famine have given too ſad an argument, how eaſily they would part with all Religion, that have ſo careleſly ſuffer'd the loſs of ſo great a part thereof, as this Ordinance is.

I know, that we ſhall like *Joſeph*'s Brethren be ready to transfer the fault on others, no man will own it, and yet haply we are all guilty, if but in this, that the Apoſtle ſaid to the *Corinthians* in another caſe, 1 *Cor.* 5. 2. *And ye are puffed up, and have not rather mourned.* For had not Pride and Envy, diſcontent and ſecurity prevailed over us, we might have mourned and lamented after, or over this loſs or eclipſe, and thereby have manifeſted not only a good diſpoſition of heart in feeling the want of Ordinances, but a very good ſign that God would reſtore it, and a good part of preparation in our ſelves to the

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due and orderly receiving of it; the Child is either very ſullen or ſick, that cryes not for his bread.

§. 2. *The occaſions of the Eclipſe of this Ordinance in our dayes.* §. 2.

If we look upon the reaſon or occaſions of that great eclipſe which hath befallen this Ordinance for ſo long a time, and in ſo many places of this Land, we might be long upon ſo unpleaſing a ſubject, but I ſhall but touch, and ſo away.

1. As I look upon God, without whoſe hand this could not come to paſs, I acknowledge, that when he brings a man, or a Church into an incapacity of Sacraments, (as *Iſrael* in the Wilderneſs, or as in that caſe then, that a man was unclean by reaſon of a dead body, or in a journey far off, *Numb.* 9. 10. and ſuch like caſes now;) There is a relaxation of this command for the time, and either neceſſity or duty may diſpence with our forbearance; And I further ſay, That God is juſt in puniſhing us with this loſs or ſtroke for our abuſe and contempt of this holy Ordinance in former times, by ſhutting out thoſe that were fit to be admitted, meerly upon a ceremonious inconformity; and compelling in upon penalty, (that by this Teſt they might find out Recuſant Papiſts) ſuch as were contrary to their own Rules, ſottiſhly ignorant, notoriouſly wicked; and therefore I conceive this ſtorm may be upon

us, and this breach in this Ordinance. For the Lord tells *Iſrael*, that when in good intention they ſought to bring up the Ark of God, and laid it on a Cart, which ſhould have been carried on the ſhoulders of the Levites, he made a breach upon them, for that they ſought him not after the due order, 1 *Chron.* 15. 13. For God is ſeverely holy in exacting of us the due order of his Ordinances, as we may ſee in *Nadab* and *Abihu*, and in that great Rule, *Numb.* 10. 3. *I will be ſanctified in them that come nigh me.* When we take hold of miſ-ſhapen Ordinances put out of form by us, we take a knife by the edge, and not the haft, we cut our fingers.

2. As for them of the Separation, whoſe advantage it was, and of ſome of them the deſign to have us broken, that they might thrive as the people on the Seacoaſt do by the wrack; They (I ſay) while ſome were labouring, and all were waiting for to have Gods order ſtamped by Civil Authority; not to give eſteem or value to that which is of God, but to make it more currant with us; as the ſtamp makes not the Gold more precious, but more currant in common uſe: While, I ſay, ſome were endeavouring this, or haply ſome of you will ſay, *While men ſlept, the envious man ſowed his tares*, and took his opportunity of that long vacation, as *Iſrael* did of *Moſes* his abſence in the Mount, and they planted their battery here upon this Sacrament, and cryed down promiſcuous Communions with all their might; laying a good foundation,

foundation, That onely visible Saints are fit Communicants, which is true as to the Churches Admission; That real Saints only are worthy Communicants, which is true too, as to the inward Grace or Benefit; but then, (as alwayes in such cases it is) the superstructure was hay and stubble; That Saints are only such as are of their making and judging; And, That they that are of their Opinion or Party, though vicious in Life, and empty of true Grace, are Saints. And thence come the several Communions and Divisions moulded up together into several bodies, for and by interests, passions and worldly ends, which I speak not of all; for some Godly souls might be carried away to enjoy this Sacrament in a Communion more pleasing to them, as *Aaron* was in the business of the Golden Calf; and others were mightily taken with it, who hardly passing for honest men at home in their own Churches, were presently canonized for Saints, *All the Congregation are Saints, every one of them,* saith *Corah*, Numb. 16. 3.

3. When I look upon the standing Ministers, who should dispense the Sacrament, I must plead this for them, that while it is their intention and practise to make the door of this Sacrament no wider, no narrower than Christ hath made it, they cannot be condemned. It may be so wide, as to let in the uncircumcised to the Passover, and bring Greeks into the Temple, as they said of *Paul*. It may be so narrow, as to shut out fit and worthy

Communicants for circumſtances, for meer Ceremonies, as in former times. There is great difference between Chriſts real Members and Gueſts at this Table, and (as I may ſay) the viſible Churches Members or Gueſts; If he be a viſible Profeſſor of Faith unſhipwrackt, of capacity to diſcern the Lords body, of life without ſcandal, he is a gueſt of the Church; and yet not haply a true Member of Chriſt, but a Jew outwardly in Letter, a *Simon Magus*, a *Judas*, an hypocrite; We are not *Domini*, but *Diſpenſatores*; Lords of the Sacrament we are not, Stewards we may be, but the Steward cannot invite to his Maſters Table, whom the Maſter will not have his Gueſt, nor ſhut out any whom the Maſter hath invited. The Prieſts that were partial in the Law, did God make baſe and contemptible before the People, *Mal.* 2. 9. and their partiality was in admitting the blind, lame and blemiſht Sacrifices of the Rich, or of their Friends. Such partiality will embaſe the Miniſters of Chriſt, and the Lord taxes the Prophets for their partiality, *Ezek.* 13. 19. *For handfulls of barley, and pieces of bread, they ſlay the ſouls that ſhould not die; they ſave the ſouls alive that ſhould not live.* Theſe are the two extreams, which as applyed to our purpoſe, is to ſhut the door againſt them that ſhould come in, and open the door to them that ſhould not enter; which if any do for handfulls of Barly, &c. for partial reſpects, and carnal ends, their ſinne is great.

4. If we look on the generality of People in this Land, they are not prepared, and which is worſe, they will not be. How many are bruits for their knowledge, and beaſts for their lives? The only way to bring them and the Sacrament together, is either to ſtoop the Ordinance to them, and being ſo on tilt, I fear it will run dregs; or to elevate and lift them up to the Ordinance, and that's the only way to be attempted; God grant ſucceſs. When the ignorant, ſuperſtitious, prophane are weeded out, the Garden will hardly look green. Theſe are they that hold up old Corruptions; Religion is nothing with them but an Ancient Cuſtome, or Tradition received from Father to Son, *The high-places were not taken away, for as yet the People had not prepared their heart to the God of their Fathers*, 2 Chron. 20. 33. For the frowardneſs of thoſe places where ſecurity, ſenſleſneſs of ſpiritual things, oppoſition is predominant, this Rule would be laid, That there is no reaſon to deny thoſe that are Godly, the liberty of performance of this Duty, or enjoyment of this benefit. Why are they ſtarved, becauſe others will not, or ought not to eat? Did the Church that lived amongſt Jews or Heathens alwayes want this Sacrament? They were ſometimes diſturbed and perſecuted, when the Civil Magiſtrate turned the edge of the Axe toward them; but they loſt not the Ordinance. Why? but we have no Rule eſtabliſht by Civil Authority, or rather no Government: Nor had the Primititive Church

Church for three hundred years, when the vigour of Diſcipline was ſtrongeſt. How was their Diſcipline of force? *Per pacta conventa*, by conſent, whereby all Diſcipline is valid. He that will be of our Body, muſt ſubmit to the Laws and Rules of that Corporation he is Free of, whether to be enfranchized or disfranchized. What if wicked men break in and abuſe our Sacrament? what if Heathens had ſo done in the Primitive Church? If they eat our Bread, it's no Sacrament to them. If extream violence be uſed or feared, we have the protection of the Magiſtrate, or as the firſt Chriſtians, we have our houſes to break the Lords Bread in.

§. 3. §. 3. *Of removing obſtructions to this Ordinance.*

Queſt. If the Command be ſo high, the Memorial ſo ſweet, the Benefit ſo great, What may be done that there may be no obſtruction between my Soul and this Duty, this Remembrance, this Benefit?

Anſw. I'le ſet my ſelf amongſt you, and be as the loweſt of the People, and this ſhould be my Rule, I would abate and ſubmit, and ſtrip my ſelf of all carnal reſpects, pride, ſtomach, envy, diſcontent, ſcorn, *&c.* rather than deprive my ſelf of this Benefit, or hinder my ſelf from coming to meet my Lord Chriſt: It ſhould be point of Conſcience that ſhould hinder me, or nothing. And now on the other ſide, I'le ſet my ſelf in place of a Miniſter or Church-officer, and my Rule is this,

this, I will abate and ſtrip my ſelf of all pride, intereſt, enmity, contempt of my Neighbour, partiality, baſe and carnal reſpects, rather than keep my ſelf from giving it to you, and would bring it to a point of Conſcience only, that ſhall forbid me or nothing; when it is at a point of Conſcience, then both I and you muſt examine whether our Conſciences be not bound by errour; that which binds you may looſen me, that which binds me may looſen you; if we inform one another, and if Errour be found, I will cut the Bond and ſet my ſelf at liberty, to receive or give the Lords Supper. And I am confident, that if carnal thoughts, reaſons and reſpects were cut off on all ſides, thouſands would be reduced that ſtand off, both from their Duty, and from their Benefit. It was the caſe of many of precious memory, that liked not the Ceremonies, yet ſubmitted to thoſe inconveniences, rather than loſe that benefit, which by their ſubmiſſion to them, might be gained.

Let every man conſider how he acquits himſelf of this Duty, *Do this*; and upon what terms he runs the loſs of ſuch a benefit, as to keep a *Memorial* of Chriſt: It's a kind of Thankſgiving to Chriſt, to commemorate his death and ſufferings for us. As there is an exhibition of Chriſt and his Grace to a faithfull Receiver, ſo the Benefit ſhould draw us to the uſe of this Ordinance. As it is a Command, a dying Command of Chriſt, *Do this in remembrance of me*; ſo the Duty, or Conſcience §. 5. *Uſe* 2.

ſcience of Duty ſhould impell and move us. The two Sacraments of Old were both of them backt with cutting off, in caſe of neglect, *Gen.* 19. 14. *Numb.* 9. 18. The poſitive worſhip of God in Sacraments, is not eaſily, either miſperformed or neglected. You will ſay, God affrighted his people of old unto his Sacraments, but now we fright you from them. Far be it from us, we affright you into preparation, not from the Sacrament, as *Joſhuah* did the People, *Joſh.* 24. 19. *Ye cannot ſerve the Lord, for he is a holy God, he will not forgive your ſin.* It was a quickning ſpeech, not a diſcouraging; we would not have you run on the point of this Ordinance. Why, but if it be a Command, how can we be debarred? If Chriſt ſay, *Do this*, who can ſay, Do not this? I have anſwered this already. The command here is not an outward commandment, as I may ſay, but an inward, not given to all the world, but to Chriſts Diſciples, to certain qualified perſons, as the command of the Paſsover was limited to the circumciſed, and to the clean; and this alſo to a man that examines himſelf, *and ſo let him eat of this bread*, &c. It's a Duty and a Priviledge both, of all outward Ordinances the inmoſt.

§. 5. *Uſe* 3. Chriſt hath thought it needfull to make proviſion againſt our forgetfulneſs of him, while he is abſent from us in the fleſh: The forgetfulneſs of Chriſt is the loſs of all Religion; we are apt to forget his Love and his Blood: Thoſe that live in known habitual

ſin,

ſin, forget Chriſt; and I make no doubt, but the often ſight and memory of his death, which is here acted and perſonated, or drawn forth to the eye, might exceedingly mortifie ſin, and melt the heart. Nothing ſhews ſin more diſtaſtful to God, than the death of Chriſt: every pardon cryes aloud to him that is pardoned, *Go and ſin no more:* but he that takes heart to ſin, becauſe Chriſt died, ſeems neither to ſee his own ſin nor death, in the death of Chriſt.

§. 6. *How our minds ſhould be exerciſed in the time of the Celebration of this Supper.* §. 6.

Here we learn how to exerciſe our minds and meditations in the Celebration of this Supper, *viz.* in the *remembrance of Chriſt*, the ſurvey of whom is inriched with excellent fruit of renewing our repentance, quickning our faith, elevating our affections; and the impreſſion made upon us by this lively ſpectacle of a dying Saviour, cannot but work as the bloody Robes of *Cæſar* did upon the People, when they were hanged out in ſight by *Mark Anthony*; and therefore it is ſuitable to the end of this Sacrament, to be exerciſing our memories, minds and affections in the peruſal of Chriſt Jeſus. I know that ſome Churches uſe to ſing a Pſalm, while the action is performing, whom I condemn not, as a means to keep the heart intent, and in ſpiritual frame or fixedneſs; but ſhould rather chuſe a ſilent meditation and imployment of *Uſe* 4.

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the mind in the remembrance of Christ; for that's more suitable to the end of this Ordinance, and to Christs example and institution, who according to the custom of the Jews filled the time of action with commemoration, and closed it with a Hymn. And if we may give credit to the Jewish Writers, and others out of them, as *Hugo Broughton* shews in his Commentaries on *Daniel*, the Psalms of the Hallel or Hymn sung by the Jews, were the 113, 114. and so onward; and it's very probable, that Christ and the Apostles did not herein vary; for they sung a Hymn at the close, as *Mat.* 26. 30. which example I need not stand to improve against the Anti-psalmists of this Age.

There are several pertinent Meditations that may fully take up the time of the action with great advantage and benefit to our souls, as namely,

1. The dreadfulness of Gods Justice, which with a terrible stroak did smite the Great Shepheard for our sins, the least dram of it would have sunk us to all eternity.

2. The curſed nature of sin, that so exasperates the Holy God, and makes such a breach between God and the Creature, as can never be made up but by the broken body of the Lord of Glory.

3. What it cost to redeem a soul: a mass of Gold as big as the whole earth, not valuable with one drop of this blood.

4. What an infinite Love broke forth, that God, rather than let our souls be lost, would send

ſend his Eternal Son, and make him ſin for us.

5. What a great work it is to reconcile a ſinner to his God. All names of Men and Angels are nothing to it, all their ſufferings would not pay a penny of this debt, which is not diſſolved by any blood but of the Lord of Glory.

6. That God would not only pardon ſin, by giving forth a general pardon, as a King pardons rebels; but ſo pardon, as might even melt the hardeſt heart, and for ever humble, and ſilence, and ſatisfie it by the love of God, and the ſufficiency of that Sacrifice, whoſe virtue extends to thouſands, and laſts alwayes.

7. That the Gracious Covenant of God made with all that believe in Chriſt, is ſealed and ratified with ſuch blood, as there needs no doubt of the validity of the Covenant, though one man had as many ſins on him as all the world.

8. That Gods way of ſaving Man by a Mediator, the death of a Mediator doth oblige Man to be the thankfulleſt Creature in the world. Angels that ſin'd not, have need of no Mediator; Angels that ſin'd have none; man that ſin'd, and therefore needs one, hath one given to him, *The man Chriſt Jeſus.*

9. That as God gave Chriſt for you, ſo he gives him to you, that he that was your Sacrifice offered up to God, might in this Sacrament be offer'd unto you, as meat and drink, as ſpiritual repaſt, that as we live by

Chriſt,

Christ, so we may live upon him, being entertained as confederates to feast with God upon the Sacrifice offered up unto him. It is a fruitful field of Meditation, through which ye may walk the time of Celebration, and then breath out your Meditations in a Song of Praise, as the close and musick of this heavenly Feast. Concerning which Hymn, wherewith the Jews did usually close the *Cœnam Apolyticam*, or dimissory Supper, calling it the *Hallel*, from the first word of it *Hallelujah*, you may consult not only the Jewish Writers, but our Learned Men, *Cameron Myroth. in* Matt. 26. 30. *Drusius in* Matt. 26. 30. *Hugo Broughton in* Dan. *pag.* 46. beside *Paulus Burgensis*, *Gerard Harm. fol.* 178. *col.* 3. who do also point out to us the 113, and 114. Psalms, as that Hymn. For though some others do rather conceive it a new Hymn composed by our Saviour, and the 17th Chapter of Saint *John* to be it, we find no reason to go with them in that Opinion, both because our Saviour did not easily vary from the Rite or Custome received, nor could the Disciples have sung with him in consort, except we imagine such a prelection of it to them, as is used by us now a dayes, which will not be proved.

Grotius in Mat. 26.

CHAP.

CHAP. XIII.

How much it concerneth Miniſters to Teach, and all to Learn the true meaning of this Ordinance.

1 Cor. 11. 26, 27.

For as often as ye eat this bread, and drink this Cup, ye do ſhew the death of the Lord untill he come. Wherefore whoſoever doth eat this bread and drink this Cup of the Lord, &c.

WHen this Ordinance of the Supper is ſuitable to the Inſtitution, and the Communicant is ſuitable to the Ordinance, then all is right. Of the former I have acquitted my ſelf, by ſetting forth the nature, uſe, end of this Sacrament, according to our Lords Inſtitution, recited by the Evangeliſts, and by Saint *Paul* in this place.

Now I am to proceed unto the latter, which §. 1. is to render the Communicant ſuitable to the Ordinance, of which our Saviour did not in the Inſtitution directly ſpeak, but the Apoſtle in this place ſpeaks more fully and directly unto, than in any other place is found, the abuſes and diſtempers of the *Corinthians* leading him moſt properly to it; and though in Popiſh Churches, the grand errour and

abuſe lies in the unſuitableneſs of their Maſs to the Inſtitution, yet in Reformed Churches, who indeavour to imitate the pattern in the Mount, the common ſin lies in the unſuitableneſs of the Communicant to the Ordinance; and ſo the point of worſhip ſtands between us and the Papiſts, much alike as it ſtood between the Samaritans and the Jews of old. The Samaritans uſed a falſe worſhip, *Ye worſhip ye know not what*, Joh. 4. 22. The Jews had a true worſhip, but were carnal, and for the moſt part formal worſhippers. The Feaſt is prepared, dreſt, and ordered according to the Inſtitution of Chriſt: Now the Gueſts are to be ſurveyed and tryed, whether they come worthily or unworthily, by the teſt or ticket of the Apoſtles Doctrine, following to the end of the Chapter; of which I ſhall ſay this in general.

1. That the Apoſtles Doctrine in this place is properly calculated for the rectifying the abuſes and unworthineſs of the *Corinthians*, as ye may ſee at the 33, and 34. *verſes*; but ſo alſo moſt other Scriptures occaſionally written, are of general uſe: their latitude is greater than their particular direction.

2. That the Apoſtle ſpends the moſt of his Doctrine upon eating and drinking unworthily, ſetting home the ſin and danger of it; for, the occaſion, *viz.* the ſin of the *Corinthians*, required it; and yet doubtleſs the point of worthineſs, ſhould in order of nature be firſt ſtated, before unworthineſs can be underſtood;

derſtood; for how ſhould I know ſin, except firſt I knew a Law of Duty; how a crooked line, except I know what is ſtreight? And therefore to attent conſideration, the Apoſtle will be found to begin there, as I ſhall ſhew you afterwards.

3. That the Apoſtle in ſetting home the ſin and danger of eating and drinking unworthily, ſpeaks thundring and lightning in very pertinent, but yet new and unuſual phraſes, which are ἅπαξ λεγόμενα, have no brother in any other part of Scripture, *as guilty of the body and blood of the Lord, eating or drinking judgement or damnation*, &c. full of terrour, and fit for compunction. Theſe of the 26. *verſe* are the words of Saint *Paul*, who having recited what Chriſt did and ſaid at the firſt Celebration and Inſtitution of this Sacrament, goes about to ſet his *Corinthian* Communicants to right, teaching them and us, what is the meaning of this Ordinance, and what the τὸ ἔργον, or main buſineſs of a Communicant is, that ſo he may eat and drink worthily, *viz. To ſhew forth the Lords death*; this he collects from the Inſtitution, this he inculcates upon the Communicant, as the great buſineſs which he is to do, that he may be ſuitable to the Ordinance.

The words have no difficulty, but what may beſt be opened in every point as it comes to hand. The firſt Point ſhall be from the connexion of whole words.

People have need to be taught what the meaning of this Ordinance is, and what is the main Doct. §. 2.

buſineſs of the Communicant. The Apoſtle hath ſet forth this Sacrament, and now teaches them what is the meaning or great buſineſs intended in it. *For as often as*, &c. Outward Ordinances conſiſting of viſible matter, as moſt of the Jewiſh Ordinances did, and our Sacraments do, do ordinarily terminate and bound the eye of the ignorant, that cannot, and of the Chriſtian outwardly, that doth not look within the rind or ſhell of them. The time is not loſt that's beſtowed either by us in the anatomy and opening, or by you in learning and ſpelling out the mind and meaning of an Ordinance of God. *When your Children*, Exod. 12. 26. *ſhall ſay unto you, What mean you by this ſervice? ye ſhall ſay, It is the ſacrifice of the Lords Paſſover*, &c. And in another inſtance, *When your Children ſhall ſay, What mean you by theſe ſtones? ye ſhall anſwer*, Joſh. 4. 6. *The waters of Jordan were cut off*, &c. This was the veil that covered the eye of the Jews; they had Sacrifices, Waſhings, manifold Rites, but were not able to ſpell and put together; they generally little dream'd of the meaning of them, but were as the Apoſtle calls them, *Jews outwardly and in the letter*; for it pleaſed God in the times of that diſpenſation, to give his people the kernel, but incloſed in a hard ſhell; to give them a pillar of fire, but in a cloud; to hide the light in a dark lanthorne, to convey the truth in ſhadows. Now that the obſcurity is taken off the Ordinances, there remains an ignorance upon our hearts, and many

many of us know as little the meaning of our Sacraments, as the Jews did of theirs; there is ſcarce any of our ignorant, ſuperſtitious, prophane perſons, but they think there is ſome holineſs in this Sacrament, and therefore they put on a poſture of ſome reverence for the time; but the particular uſe of it, or the ſpiritual importance they know not; and therefore reſt in the *opus operatum*, and receive the Sacrament as a medicinal potion naturally working; or worſhip that which ſhould be made uſe of by faith, for the nouriſhment of the ſoul.

The Uſe of this Point may be for Inſtruction of both Miniſter and People. §. 3.

Firſt, The Miniſter is hereby taught, That it is not only his Duty to give the Sacrament, but alſo to teach the Sacrament; he gives the outward Elements, he teaches the inward meaning of them; he gives the bone, and ſhews the marrow that is in it; otherwiſe you take the Sacrament by rote, and he gives you *integram nucem*, as *Bernard* ſaith, a whole nut, to a child that cannot crack it, and ſo partakes in that ſin and guilt being dumb, which you contract being blind. Our Saviour, when he gave the Bread and the Cup, ſaid alſo, *This is my Body, This Cup is the New Teſtament in my Blood*, and ſo taught the meaning. Saint *Paul* when he had recited the Inſtitution, ſhews the mind of it, *As oft as ye eat, ye ſhew the Lords death.* And you are to be taught what is Gods meaning, and what is the meaning of your own actions;

Gods meaning is to make a repreſentation of Chriſts death and ſufferings, by the breaking of the bread, and to afford you the communion of his Body and Blood, 1 *Cor.* 10. 16. The meaning of your actions is to make commemoration of Chriſt, and to ſhew forth his death. Gods meaning is, to dreſs out Chriſt in beſt manner, and fitteſt for a ſinner, Chriſt broken, Chriſt bleeding; and the meaning of your eating and drinking, is to feed ſorrowfully and ſweetly upon Chriſt, ſo prepared and preſented to you, for your repaſt and comfort. But now, if the ſame Cup taken with ſuch ingredients, would be deadly poyſon; but with ſuch, a lively Cordial; would you not expect that the Phyſician ſhould teach you to make it a Cordial? So the Lords Supper worthily received, is the moſt Soveraign Cordial: But ſome again may eat and drink damnation to themſelves: Would you not expect that the Miniſter, if he have either conſcience of this duty, or reſpect to your ſouls, ſhould teach you to avoid the danger, and obtain the benefit? If you do not, yet God looks for it at our hands, *Ezek.* 44. 23. *And they* (the Prieſts) *ſhall teach my people the difference between the holy and prophane, and cauſe men to diſcern between the unclean and clean*; for elſe you may eat and drink damnation to us, as well as to your ſelves.

§. 4. Secondly, The People are taught to know the meaning of the Sacrament before they take it: That's a terrible expreſſion, *verſ.* 29.

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He eats and drinks damnation to himself, not discerning the Lords body, that is, not knowing the meaning, the nature, use and end of the Ordinance, which to understand is a good part of preparation, and without it, there can be no right or true preparation. And therefore all you that intend to be Supper-Communicants, attend. The first lesson which you must learn, the first question to be answered is, What is the true meaning of this Ordinance; what is the main business of it? for it is supposed in those words, *Exod.* 12. 26. *When your Children shall say to you, What mean you by this service*, (*i.* Passover,) that the Father should be able to teach his Child, as it is there directed: and that the child should, as his first lesson be taught what is meant, to know what the meaning of this Ordinance is.

1. It is a proper and excellent antidote or remedy of such abuses and miscarriages as creep in at the door, either of ignorance, superstition, or prophaneness; and the Apostle signifies so much here, by applying this corrective to those distempers which then reigned in the Church of *Corinth*, as if he had said, Could you come and eat and drink so rudely, proudly, confusedly, irreverently, unworthily, if ye did consider but what ye ought to do? that is, exercise Communion with Christ, keep a commemoration of him, shew forth his death.

2. This will direct all your preparations to the true end, your prayers, meditations, self-examination, will be answerable and suitable

to the Ordinance. Here is not the eating of a piece of bread, nor the drinking of a cup of Wine in a publick company of sober men, and of my betters (which yet is enough to the putting on my better cloaths, and framing my self to a grave composure) but here I am to meet my Lord Christ, and to receive him as my Saviour; I am to have the Covenant of mercy sealed to me in his blood: I am to make a thankful memorial of Christ, and to profess my embracement and adherence to his death, as my only comfort; therefore be thou awakened, O my faith, my Godly sorrow, my spiritual appetite, my thankfulness, that I may go out to Christ, and he come in to me.

3. This takes off all slighting and undervaluing of this Ordinance, which appears to an outward and carnal eye; No better Bread or Wine than I can have at home: for in this plain case is a rich Jewel; this Bread is the Body, this Wine is the Blood of the Lord of Glory; and therefore I must not value the seal by the worth of the wax, which is not worth a penny, but by the pardon, or the inheritance, which passes, and is conveyed by it.

4. This keeps me from running blindfold into the sin of guiltiness of the Body and Blood of the Lord, and so into condemnation. For as the same Signet or Seal of a Prince, doth to one seal a pardon, to another an execution; so this very Sacrament is to a Believer a seal of pardon, to another, as it were, the seal of his condemnation.

5. Last-

5. Laſtly, the preparation ſo much ſpoken of, and the ſelf-examination required by the Apoſtle, cannot be imagined to refer to the eating of bread and drinking wine, but to the inward thing of the Sacrament: it neceſſarily follows, that thoſe inward Graces that enable us to have Communion with Chriſt, and make commemoration of him, can never be known or ſought, except we know the meaning of this Sacrament: for it is that which gives the Law and Rule of all our preparations. And ſo I have ſhown you the reaſon why we ſhould labour to underſtand the language of this Ordinance.

So much of this general Point, the ſecond point ſhall be taken from thoſe words, *Ye ſhew the Lords death*, or *ſhew ye*, for the word might be conſtrued imperatively, but that the particle [*For*] would not then ſo well conſiſt.

CHAP. XIV.

The great buſineſs that lies upon the Communicant, as oft as he eats this Bread and drinks this Cup, is to ſhew the Lords Death. *Doct.* 2.

THis Point cleaves into two parts, §. 1.
First, It is the Lords death which in this Sacrament is ſhewn forth: The two ſtanding Sacraments

Sacraments of the Jewish Church, Circumcision and the Passover, did both appear in blood. The two standing Sacraments of the Gospel, do also refer to death, *We are buried with him by Baptism, into death*, Rom. 6. 4. and in the Supper, *we shew the Lords death*. As of all deliverances and benefits vouchsafed to *Israel* of old, God would have the Passover-deliverance celebrated by a constant memorial in all Generations; so of all that Christ doth for us, it is his death that must be shewn forth in all Generations of the Church, till he come again: and therefore this Ordinance is *speculum crucifixi*, as *Calvin* saith; and the memorial, not so much of Christs life or resurrection, saith *Grotius*, as of his death. This death hath no second in all the world, for it was the death of the Son of God, the death of the Lamb of God.

In 1 Cor. 11.

De satisfact. cap. 1.

1. Of the Son of God, the Lord of Glory, whose highness and excellency gave price and value to his death. Had he not been Man he could not have suffered: Had he not been the Son of God, God blessed for ever, he could not have satisfied and conquered.

2. Of the Lamb of God, and therefore his death was a Sacrifice, and that's more than a Martyrdom: for though a Martyr may be said to seal with his blood that truth he dies upon, yet no blood can seal the Covenant but this of Christ, no death can ratifie the Testament but the Testators death. Had the death been the death of the Lord, a most excellent person, and not also the death of a Lamb for Sacrifice,

Sacrifice, to make attonement, it had wanted one of his properties, but it was both. As it was the death of the Lord of Glory, the Son of God, ſo it gave us the moſt illuſtrious teſtimony and example of the love of God, as ever was or could be, and that the Scripture often points unto. As it was the death of the Lamb of God, ſo it was a Sacrifice-death, wherein he was made ſin for us, and bore our ſins in his Body. As it was the death both of the Son of God, and the Lamb of God, ſo it reconciled us ſinners unto God, and meritoriouſly redeemed and ranſomed us from our bondage to the curſe and wrath of God, the only ground and foundation of our hope, peace and comfort. John 11. 13. Rom. 5. Gal. 2. 20.

Secondly, It is the buſineſs of the Communicant to ſhew forth this death of the Lord: The Ordinance it ſelf is full of death; What other language doth bread broken, and the blood ſevered from the body, ſpeak, but a dying Chriſt? As the Ordinance, ſo the Communicant doth by eating and drinking, in fact declare and annunciate his profeſſion of adherence to, and embracement of the death of Chriſt; we ſolemnly and publickly avow, both to God and Men, that we ſtick unto, and abide by the death of the Lord, for remiſſion of ſin, and reconciliation of our perſons to God; and it is a ſolemn part of Gods poſitive worſhip, to ſhew forth the death of Chriſt our Lord, not by a meer hiſtorical relation, but a practical and publick profeſſion of our faith, and acceptance thereof; which though §. 2.

though at all times we may remember, yet God would have a solemn Ordinance in his Gospel-Churches, for the commemoration and shewing of it forth, which Ordinance is this of the Supper. I know men are witty to elude Ordinances, and to flatter themselves with private Devotions and Meditations; but when God hath set up an Ordinance on purpose, for the publick and solemn shewing of the Lords death; let them consider it, that are not only careless of the benefit of it, but fail of their Duty, by not presenting themselves at this solemn shewing of the Lords death. But how can it be expected, that they that shew not the life of Christ by a Godly Conversation, should care to shew forth his death by publick profession; or rather, how can it be construed that they do it out of conscience of Duty, and not out of meer superstition, expecting that from the Sacrament, which the Papist expects from his auricular confession; that is, to quit the old score, that he may more freely begin upon a new.

But I may not forget that which is very learnedly observed, that the Apostle using the word καταγγέλλειν, which frequently is used for publishing and preaching the Gospel, doth allude to the *Haggada*, as it was called by the Jewish Customs at the Passover, and that was a set and solemn declaration or annunciation of the Lords passing over the houses sprinkled with blood, of their slavery and hard bondage in Ægypt, and their deliverance thence;

Schind. in loc. Haggada.

thence; teaching us, in this our Goſpel-Paſs-over, to ſhew forth our hard bondage under ſin, and the Lords Juſtice paſſing over all the ſouls ſprinkled with this blood, and thereby delivering us from our ſpiritual *Ægypt*.

The Uſe of this Point, is to call upon all Communicants, *hoc agere*, to be intent upon, and taken up with this employment. *Shew ye forth the Lords death*, this muſt be your actual exerciſe at the time of eating and drinking, the death of Chriſt muſt fill your eyes, your ears, your lips, your thoughts. If any of you could ſee Chriſt dying, the ſight would wholly take you up; and you come as near to ſee him dying, as an Ordinance can bring you, in a repreſentation: If any where, that *Pſal.* 2. 11, takes place here, *Rejoyce with trembling*; Tremble, for you ſee the weight of ſin upon the Lord Chriſt, and the ſeverity and wrathful indignation of God againſt ſin; both thoſe terrours cannot be ſeen in a clearer glaſs, than the death of the Lord. Rejoyce, for the Love that delivers up Chriſt is unparallel'd, and the death of the Lord is ſuccedaneous, a Sacrifice-death, the Sacrifice bears the ſin, and takes it off you; there is a *nunc dimittis* for all you that take Chriſt in your arms. I would not be thinking of the joys of Heaven, the ſecond coming of Chriſt, abſolutely and abſtractly conſidered, but ſhewing forth his death: As in prayer, good thoughts, if impertinent, are diſtractions, and to be whipt for vagrants; ſo here, If my heart preſent to me the anger and terrible wrath of a juſt and holy God, I ſhew the

§. 3. *Uſe.*

the Lords death; If the Law take me by the throat, and say, *Pay that thou owest*, I shew the Lords death: If Conscience ask me what I have to shew for pardon of sin, and peace with God, I shew the Lords death. *Who shall lay any thing to the charge of Gods Elect? It's Christ that died.*

CHAP. XV.

The Lords Supper is an iterable Ordinance.

THe third Point is taken up from the words ὁσάκις γάρ, *For as often as ye eat this bread*, &c.

Doct. *The Sacrament of the Lords Supper is an iterable Ordinance, which is to be repeated.* Our Saviour gives a hint of this in those words, *This do for a remembrance of me*, and the Apostle from him, *For as often*, &c. The word *often*, is sometimes opposed to seldom, and sometimes to once, as *Heb.* 9. 25, 26. *Nor yet that he should offer himself often, at the High Priest entereth into the holy place every year: For then he must have often suffered since the foundation of the world.*

The Sacrifice of Christ, or the offering of him up, was but once, *Heb.* 9. 26. The Sacrament of his body and blood is often as a memorial of that Sacrifice, and the comparison

ſon uſed in that place, is this; As man dies but once, ſo Chriſt alſo. As in the Sacraments of the Jews, the firſt of them circumciſion, was but once, nor indeed could be, but the Paſsover often, once every year; and Chriſt was but once circumciſed, but kept the Paſsover often: So in the Sacraments of the New Teſtament, Baptiſm is but once, Chriſt was but once baptized, but the Supper often, which though Chriſt celebrated but once, yet he gave order for the repetition of it. I will not now take up the diſcuſſion, why Baptiſm but once, the Supper often: the Scripture gives us no hint for the repetition of the one, but it doth for the other; and the old ſaying is plauſible, *Semel naſcimur, ſæpius paſcimur*, we are but once born, but we are often nouriſht. God did more punctually and preciſely under the Law preſcribe the times of their Sacraments, the eighth day for circumciſion; ſuch a day of ſuch a month yearly for the Paſsover; as he alſo did the times and place, and other circumſtances of his worſhip, for the people were more ſervile then, and the worſhip more outward; but under the Goſpel circumſtances are at more liberty, and ſpiritualneſs more call'd for; and therefore in this Sacrament for inſtance, we have nothing, for how often; but we have, for how worthily, as a Learned Man obſerves: and therefore under correction it was not ſo right, that, when (as *Durand* ſaith,) The primitive devotion of communicating every day, was grown ſo cool, that it came to be commanded on the three great Feſtivals,

Muſcul. *in cana. Lib.* 4. *diſtinct.* 13. *Qu.* 5. *Art.* 1200.

Festivals, that Easter was by *Innocent* the first made of the *Quorum*, (I might instance nearer home) enjoyning all to it at that time. For of this *Chrysostome* had complained long before, that at those times the people either of Custome, or by Law crouded in οἷος ἐὰν ᾖ τὸς, who as will, ὦ τῆς συνηθείας, ὦ προλήψεως, *Oh the Custome*, saith he, *Oh the partiality of men.* The truth is, I find, that in times of persecution threatning, Christians either to arm themseves, or in fear of being scatter'd and dispers'd, took every occasion to celebrate the Supper; and *Justin Martyr* signifies, that their solemn meetings on the Lords-days were accompanied with this Feast: and that the Question, [*how often*] is propounded in *Augustine* and *Chrysostome*, and *Augustine* perswades and exhorts every Lords-day, if the heart be prepared; and *Chrysostome* saith, that a pure conscience may come as often as it will, but for a wicked man μηδὲ ἅπαξ, once is too often; and to conclude, if the necessity of our infirmities, the great benefit, the honour of this memorial may be heard to speak, we shall come to this Rule, *That frequency beget not a customary formality, or fastidious satiety, as Manna did, nor seldomness beget forgetfulness, or superstitiousness, extraordinariness*; and under this caution I leave the determination of the times unto the Church.

Austin. *Eccles. Dogm. cap.* 53. Chrysost. *hom.* 13. *heb.* Gerard. *Harm. cap.* 171.

CHAP.

CHAP. XVI.

Of the Continuance of this and other Goſpel Ordinances in the Church.

THE fourth point ariſeth from the laſt words, *Until he come*, and it is this, *This Ordinance, and ſo all Goſpel-Ordinances are to continue in force in the Churches, until Chriſt come*, and this point cleaves into two parts.

Firſt, The Lord Chriſt will come again; §. 1.
he is called ὁ ἐρχόμενος, *Heb.* 10. 37. *He that ſhall come*, he ſhall appear the ſecond time, *Heb.* 9. 28. as in the Old Church of *Iſrael*, there was a Glorious Temple, then a Captivity that followed; after the Captivity a ſecond Temple, and then Chriſt came: So in Goſpel-Churches, there was firſt a glorious Virgin-primitive-Church, then followed a captivity under Antichriſt, and that captivity ſhall be followed with a ſecond Temple, a Reformed Church, and then Chriſt ſhall come again. But as the Church of God waited near four thouſand years from the firſt promiſe of Chriſt made to *Adam*, to his firſt coming, ſo ſhall the Church of the Goſpel wait many years from that promiſe of Chriſt's ſecond coming, *Acts* 1. 11. untill it be. The firſt Chriſtians did not imagine ſo long Revolution of time, untill Chriſts ſecond coming, as

we have seen, sixteen hundred years, and how many yet are to run out we know not; The Apostle checks it in the *Thessalonians*, 2 Thess. 2. 2. who began to think that the day of Christ was at hand; and the Christians in *Justins* time, who were most of them of the Milenary Opinion (οἵτινες εἰσι ὀρθογνώμονες, saith he) did not think it should be so long e're the thousand years should commence; and in *Tertullian*'s time, they used in their publick prayers to pray *pro mora finis*, for delay of the end in respect of Antichrists tyranny; but the Jews are the example of the efficacy of errour, that have overshot already that, which is Christs first coming, by above sixteen hundred years, and are yet gazing. We rest in this, there is a fulness of time for Christs first, and so for his second coming; and then he will come; our hope, our comfort, our salvation, do all lie upon it, and therefore we look for it.

Secondly, This Ordinance of the Supper is to continue till Christ come; the meaning is not, That men shall not deface and dishonour it in some places, but that it shall continue in force, though not in use: God will not alter or discharge it, and the like; for there is the like reason may be said of other standing Ordinances of worship. The Jewish Passover was an Ordinance for ever, but that *ever* had an end when Christ came; and the Ordinances of that Church, though they might be defaced and destroyed for a time, yet were in force till Christ's first coming, and so the Gospel-

Goſpel-Sacraments, Worſhip, Ordinances, and (may it pleaſe you) Miniſtry ſhall be in force, and God grant in uſe, for the time of their Ever, and that is Chriſts ſecond coming. The legal Sacrifices and Ordinances were (as the Apoſtle expounds the Prophet) to be ſhaken down and removed by the bringing in of a better Covenant, and other Ordinances by Chriſt Jeſus; but the Ordinances of the Goſpel cannot be ſhaken, are never to be removed by any other Ordinance, or any new Church, but only to ceaſe and expire with the worlds end. The Scripture cloſes and ſhuts it ſelf up with this, *Come Lord Jeſus*, Rev. 22. 20. Heb. 12. 27

The Uſe of this Point may be, §. 3.

1. To confirm us in the uſe and eſteem of the Ordinances of Chriſt, which have no other period than the world. Wiſer we cannot be than he that thought them neceſſary; but we may be prouder than we ſhould, by thinking our ſelves in a ſtate of perfection and not infirmity, which Chriſt hath provided for, by his Ordinances. Of the Sacrament he ſaith, *Till I come*; Of the Goſpel-Miniſtry, he ſaith, *I am with you to the worlds end.* The Devil is fooliſhly ſubtil now adayes, under a pretence of immediate ſpirit, crying down Ordinances; and the Goſpel-ſpirit muſt put down Goſpel-Ordinances; what Chriſt ſet up, the Spirit muſt demoliſh. And it is a Spirit indeed, but a perverſe one, as you may ſee by the ſame argument caſt in another mould; The water only refreſhes and quenches thirſt, therefore

cut off all the cocks and pipes, you know my meaning.

§. 4. 2. This point may ſtop the mouth of thoſe degenerate Apoſtates, the ſhame of Chriſtianity, that mock at the Common Principles, and Fundamentals of our Faith, ſaying, *Where is the promiſe of his coming?* 2 Pet. 3. 4. They are Infidels in their faith, that they may be Epicures in life; We have not waited half ſo long for his ſecond Coming, as the Old Believers did for his firſt; God hath ſomewhat to do in the world, beſides the ſaving of us. Time is not ſo long, if it be meaſured by his ſpan, as by ours, *a thouſand years are as one day*, and then what ſhall we ſay to the real-preſentialiſts? who will have Chriſt to come into every Sacrament, and yet it's ſaid, *till he come*, as if he were not perſonally there, at preſent? The Scripture ſayes nothing of Chriſts corporal inviſible preſence on earth, takes notice of a firſt coming and a ſecond, but no more. And yet laſtly, What ſhall we ſay to thoſe that are called *Seekers*, and to the *Sans*-Ordinance men, and the *Supra*-Ordinance men, that will be without and are above Ordinances? I ſay no more than this, Chriſt is not yet come the ſecond time, and as it was his firſt coming that ſet them up: ſo it is his ſecond only that ſhall take them down. Let not pride infatuate you, for as it is a miſerable caſe when the beſt plea or excuſe for man is to ſay, he was drunk, he was mad; ſo it is but a ſorry excuſe for Blaſphemy, to ſay, It is his Conſcience; let the Ordinances of Chriſt have his own date, *viz. till he come.*

The

The fifth point might be taken up from thoſe words, *This Bread and this Cup*, where we find it called Bread ſtill after Conſecration in confutation of Popiſh Tranſubſtantiation, and both Bread and Cup allowed to the Communicants; a ſhame to Popiſh Sacriledge, that hath robb'd the Sacrament of one of them. But enough was ſaid of both theſe before, when I handled the words of Inſtitution. *Doct.* 5. §. 5.

CHAP. XVII.

Of worthy and unworthy Receiving of the Lords Supper.

1 Cor. 11. 27.

Wherefore, whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.

THis Verſe hath a mark in it's fore-head (the word ὥστε, *Wherefore*) whereby at firſt ſight it looks like an inference or collection from that which went before; where the Apoſtle having laid down the Inſtitution of this Sacrament in the uſe thereof, gathers from thence, *That whoſoever eats this bread*, &c. *unworthily, he ſhall be guilty of the Body and Blood of Chriſt.*

§. 1. The ſin of receiving unworthily is largely inſiſted on in the following part of this Chapter, where the aggravation of this ſin is ſhown by the ſpecial guilt that attends it, and that is a guiltineſs of the Lords Body; by the particular cauſe of this guiltineſs, *Not diſcerning the Lords Body*; by the judgement that follows upon it, damnation or puniſhment; by the way of prevention of the ſin, the guilt and judgement, and that is Self-examination, and Self-judging; Self-examination for the prevention of the ſin; Self-judging for prevention of the puniſhment inflicted by God.

So that for a particular ſin properly incident to the abuſe or miſcarriage of men in this Ordinance, there is very much ſaid to ſhew the nature and danger of it, becauſe the diſtempers reigning amongſt the *Corinthians*; did herein ſhew themſelves; which the Apoſtle ſtudies to diſcover and to heal, and we by ſo ill an occaſion gain ſuch a piece of Doctrine as is not ſo fully delivered on this ſubject in any other place of Scripture; for the better guidance and ſteerage to ſtand off from thoſe rocks which the *Corinthians* fell foul upon.

§. 2. I muſt firſt explain the words [*Worthily and unworthily*] He that knows one, knows both; as he that know a right line, knows a crooked. The right interpretation of them is the hinge on which hangs the true underſtanding of all that is to be ſaid hereafter; and yet they have been cloudily and confuſedly ſenſed

ſed by many that expound by fancy, and at randome, becauſe they do not firſt ſet down the right rule of expoſition, and ſo are themſelves, and leave alſo their hearers in a miſt.

We uſe to denominate the Communicant *Worthy* or *Unworthy*, not at all intending any merit or meritorious condignity, (for ſuch a worthineſs is the greateſt unworthineſs) but a meetneſs and congruity of the action to the rule of the action; and therefore the Apoſtle applyes *worthineſs* or *unworthineſs* to the manner of communicating, *He that eateth and drinketh unworthily.* In all Ordinances, either Preaching, Prayer, Sacraments, the eye of God is much upon the manner, how they are performed, which I might make my firſt point, but that I will not ſhoot my arrow at ſo great a compaſs.

Worthineſs is Relative, and refers to the rule of the action, which here is the Inſtitution, the Nature, Uſe and End of this Sacrament. For to eat and drink worthily, is to do it anſwerably and ſuitably to the Ordinance, when the Communicant hath, and ſo exerciſes ſuch Graces, qualifications and deportment, inward and outward, as this Sacrament doth require, beſpeak and call for; And the contrary is unworthineſs, when the manner of Communicating, or the Communicant is not ſuitable or anſwerable to the Ordinance, either becauſe he hath not, or exerciſeth not the qualifications, that the

Sacrament requires in a worthy Receiver, or brings a contrary diſpoſition to it. And this interpretation is eaſie, natural and convincing; for the Apoſtle layes down the Inſtitution firſt, and then infers what receiving unworthily is, as a ſtreight Rule diſcovers a crooked line by the incompliance of it to the Rule; and thus the Scripture, which advances not the merit, but the meetneſs of actions and perſons, uſeth to ſpeak, as *Eph.* 4. 1. *Walk* (ἀξίως τῆς κλήσεως,) *worthily of your calling.* Phil. 1. 27. (ἀξίως τοῦ εὐαγγελίου,) *As becomes the Goſpel.* Rom. 16. 2. *Worthy of Saints*, or as it becomes. *Worthy of the Lord*, Coloſſ. 1. 10. that is, as becomes people that are the Lords. *Worthy of God*, 1 Theſſ. 2. 12. in all which places it is required, that we walk or live anſwerable to ſuch condition, calling or relation, or engagement; and ſo to eat and drink worthily, is, as 'tis meet and anſwerable, as becomes ſuch an Ordinance.

And if any ſhould object, as well they may, Why the Apoſtle doth not firſt tell us, what it is, or how we may receive worthily; for the abuſe is not known but by the right uſe, the privation by the habit, the deviation by the Rule, the crooked line by the ſtreight.

I anſwer, the Apoſtle inſiſts upon the unworthy receiving, becauſe that was the caſe before him, but he did not forget himſelf, as if he had not ſhown what it is to receive worthily; for though he name not the word, but as

as implyed in the word unworthily, yet he had enough declared the thing by his laying down the Inſtitution of this Sacrament, which is the rule of worthineſs. It being nothing elſe but the anſwerableneſs of the Communicant to the Ordinance, which every man that once knows the Ordinance muſt alſo know, if he apply the rule and his action together, and ſo I am confident you have the meaning of worthily and unworthily.

After the explication of the words, Let us form the point of Doctrine. §. 3.

This Bread and this Cup of the Lord may be received worthily, and they may be received unworthily. I mean *de facto* unworthily. If any doubt of the collection of this point, the very expreſſion ὃς ἂν ἐσθίῃ, *whoſoever ſhall eat and drink unworthily*, implyes the one, and plainly expreſſes the other part of the point. The Communicant may come and eat ſuitably to the Ordinance or Inſtitution, and then he receives worthily, and he may come and eat unſuitably to the exigence of the Ordinance, and then he receives unworthily. So that the Point is an undoubted truth, except any can demonſtrate, that no Communicant can eat and drink worthily, and then to what purpoſe is the Inſtitution, but to bring damnation or judgement on all that partake of it? but I wave the proof. The point is clear in its own light; only let me acquaint you, that my intention is to weave all I have to ſay into this one main point. For *herein I will ſhew the qualifications of a worthy, and the defaults* Doct.

defaults of an unworthy Communicant; the special guilt that aggravates the sin of unworthy receiving, He shall be guilty of the Body, &c. *Then the particular cause of unworthiness assigned, and that is, not discerning the Lords Body; Then the fearful danger of this sin, whereby a man is said to eat and drink judgement to himself; Then the way of prevention of this sin, that we fall not into it, Let a man examine himself. Then the prevention of the judgement in case we fall into the sin, If we would judge our selves,* &c.

§. 4. *That the Lords Supper is not common for all, but a bar'd Ordinance to some.*

Quest. There may arise a Question thus, *Worthily and unworthily are words that belong to the manner of communicating, and cannot be applyed to any but Communicants; but is there not a third sort of persons,* viz. *Non-communicants, such as may not come to this Table, or eat and drink here? And were it not requisite to know whether there be any, and who be such; as well as to know who comes worthily, who unworthily?* This indeed is a Question the more material, because it is in our dayes of great agitation; and therefore I intend to dispatch it first, that I may have to deal only with Communicants worthy or unworthy. And for answer to it, I first make and lay down this general Position.

Thesis I. *That as it's said of some Havens, they are barred;*

red; ſo is this Ordinance of the Lords Supper a barred Ordinance, a ſeveral not a common field; a receit for a ſelect company, not a common Inn or Ordinary. It's a Table in this reſpect like yours, which is not ſpread for every one to run unto, and ſit down that will, but for your Children, your Gueſts, your Friends; or if you think I have ſpoken too low, It's like the Table of a Common Hall, which is not yet common to all the world, but to ſuch a Corporation or Fraternity. *And it may be ſaid without hyperbole, that there is ſcarce a Chriſtian Church in the world this day, nor hath been in any Age ſince Chriſt, who have not incloſed, made ſeveral and impaled this Ordinance of the Supper.* And if I could but lead your eye into the Primitive Churches, you would wonder at the fortifications they made about it. There you ſhould ſee the *Catechumeni* that were in the School of Catechiſm, learners of the Doctrine of Chriſtianity, admitted indeed to hear the Sermon, (*Tertullian* calls them *Audientes*) but never grumbling at the *Ite, miſſa eſt*, Go, you are diſmiſt, when the *Fideles* or Communicants went to this ſervice. And there you ſhould ſee the *Lapſi* or *Pœnitentes*, Chriſtians that had fallen into open and manifeſt ſcandals, ſtanding a long time upon the four ſtairs, or degrees of publick repentance, weeping for admiſſion, and bewailing their ſin and ſuſpenſion from the Lords board; which rigour of Diſcipline, though full of ſharpneſs and aſperity; yet the reverence of this Ordinance, the

Heathens

heathens among whom they lived, that watched for their haltings, and the great temptations to Idolatry and Apostasie, by fear of persecutions and continual Alarms, may plead some excuse of that severity. In short, though some have made the gate wider than others, yet all have impaled the Ordinance, and taken it from the common. The Word indeed preached or read lies open to all: the high-wayes and hedges may be compell'd in, to fill up the place where it sounds; and Baptism may be administred at the entrance, for initiation, and listing of Souldiers under Christs colours: But the Lords Supper ever was *intra Cancellos*, within the mound: for it is the inmost Ordinance that we have, for Church-members, Disciples, not lying open to the streets, but as an inner room within a room, an Ordinance for fellowship of Saints and Christians, that are past the Font; All have not right to it, and some that have had right, may for the time have forfeited and lost their capacity.

This is my general position, which (as in the sequel will be clear to you) may be proved by a threefold evidence.

1. By evidence of fact, the universal sense and consent of all Christian Churches, and thereby it will appear that it is no New Doctrine.

2. By evidence of Scripture, by which it will appear to be no false Doctrine; for it's past all doubt, that the Passover in the Old Church was a barred Ordinance, shut up from

from the uncircumciſed and the unclean, and the Supper in the New Teſtament is ſo too. In the 28th verſe *Let a man examine himſelf, and ſo*; the word *And ſo*, is a limitation and a proviſo, and contains in it, *otherwiſe not*. When men have traverſed the Point to the utmoſt, this little word καὶ οὕτως, *and ſo*, as it opens the door to ſuch as are qualified, ſo it is a bar, and ſhuts it againſt them that are not. And it is *Chryſoſtome* his Note upon the Man that came in without his wedding Garment, *Matth.* 22. 21. that the King ſaid not, διὰ τί ἐκλίθης, but πῶς εἰσῆλθες, that is, he ſaid not, Why didſt thou ſit down and eat? but, *How cameſt thou in hither?*

3. By evidence of Reaſon; for thoſe that have no right or no capacity, may not communicate; nor thoſe that having had a right or capacity, have loſt it for preſent by ſome grievous ſin, and the cenſure of the Church; which I ſhall purſue more particularly and diſtinctly: in the mean time, I thus conclude my general Poſition. We have warrant, and may call all men Turks and Jews, unto the Word of the Goſpel: The Word calls them all to Faith in Chriſt and repentance. If they enter not into Covenant, the ſeals of the Covenant are not for them: If they do enter Covenant, then the Sacraments or Seals follow; for the Covenant doth not follow the Seal, but the Seal the Covenant. I hope to rational men this appears reaſon, to me it appears above contradiction.

So

So much for the general Poſition or Theſis. Now I will proceed to confirm it particularly, according to the threefold evidence.

§. 5. §. 5. *The Evidence of Fact.*

The firſt is the evidence of Fact, the univerſal and concurrent ſenſe and conſent of the Ancient Churches of Chriſt, to the intent it may appear to be no new Doctrine; and ſo the odium caſt upon it, as upon an upſtart, or one of the new devices of this Age, by ſuch as are too tender to their luſts and ſinful liberties, may be taken off. And though I reverence the gray hairs, and deſpiſe not the cuſtome of the Churches of God, as Saint *Paul* ſaith, *verſ.* 16. yet I make them not Dictators, but Conſuls only; and that teſtimony they give ſhall be but in matter of Fact, their own practice, which thoſe in our days, that ſet open too wide a gate to this Ordinance, ſeem to take very little notice of. And I begin with *Juſtin Martyr*, who ſeems (ſaith *Bellar.*) to be the firſt of thoſe, after the Apoſtles times, whoſe writings are come to our hand. He in his ſecond Apology ſaith, *That it's lawfull for no other perſon to partake of the Euchariſt*, viz. *this Sacrament, but ſuch an one as believes the Doctrines taught in the Goſpel to be true, that is baptized for remiſſion of ſins, that ſo lives as Chriſt hath delivered:* where you find the three requiſites of partaking in this Ordinance, are Faith, Baptiſm, and good Converſation.

De Scrip. Eccl.

This

This is the most ancient Testimony of the custome of the Christian Church in his time, and for that Age fully stops the mouth of all contradiction.

For the Ages after this Author, both those that passed under the Heathen, and under Christian Emperours, I shall not cloy the Reader with citing the Testimonies of the Ancients by retail, because there was a form of Discipline, of Government, which obtained in all Churches, *Greek*, *African*, *Roman*, which with great consent prohibited access to this Sacrament, unto two sorts principally: 1. Those that were yet in the School of learning the grounds of Christianity. 2. Those that having been reckoned among the *fideles*, were for some great sin put into the School of Correction; and these two sorts do answer those so much spoken of now adayes, the Ignorant and the Scandalous. I say, there was a form of Discipline that took place, as appears by that of *Origen* in his third Book against *Celsus*, so much magnified and insisted on by *Blondell*; and it is this, That among the Christians there were appointed certain men to enquire into τὰς βίους καὶ τὰς ἀγωγὰς τῶν προσιόντων, the Lives and Conversations of those that came to this Table, that they might prohibit them who had committed sin, forbidden from access to this publick Convention: A clear place aagainst them that will have none sequestred for a time from participation of the Lords Table.

Cypr. Passe. Tertullian de Pœnit.

De Jure plebis, pag. 94.

1. The

1. The first sort of which were such as having a mind to relinquish Heathenism and Idolatry, yielded up themselves to learn the Doctrine and Rule of Christianity; and these were called *Catechumeni*, or hearers, who were instructed and trained up to learn until they had attained *cum aliquo profectu conveniente*, some convenient proficiency to become *competentes*, that is, to give up their names to be baptized; till which they were alwaies dismist, with *Ite, missa est*; when the faithful went on to the Lords Table, and the Officers thereto pertaining.

Aug. de Fide & Operibus.

2. The second sort were such as having been Communicants, (styled *Fideles* in opposition to the *Catechumeni*; and *Stantes* in oppositon to the *Lapsi*,) did afterwards lapse or fall into Heathenish Idolatry, by offering to Idols, and these were *Thurificati*, renegates; or else they gave money to be excused from that abhorred act, professing themselves Christians, but they would buy it out, and these were called *Libellatici*; or they were *Traditores*, such as in *Diocletian*'s cruel time delivered up their Bibles to the fire; or they fell into some atrocious and notorious sin, Heresie, Whoredom, Drunkenness, Murder, *&c.* and these were sequestred from the Lords Table, and put to the School of Repentance, called τόποι τῶν ἐπιτιμίων; by *Balsamon*, the stairs or degrees of correction, which were four, through which they passed with weeping and sorrow, some longer, some shorter time, till they were reconciled to

Forbis 646. *&c.* & 646.

the

the Church, and so re-admitted to the Table, *Cyprian*, *Epist.* 28, 38, 39, 52. *Cypr. de Orat. Dominica.* Yea, and after the date and danger was out of being compell'd to offer to Idols, in the times of Christian Emperors, *Chrysostom* charges the Ministers under him, that if they knew a man to offer himself to the Table, that is a gross and open sinner, they should prohibit him, ἐὰν στρατηγὸς τὶς ᾖ, ἐὰν ὕπαρχος, &c. though he be a Lord General, though a great Commander, though he ware a Diadem, as *Ambrose* forbad and interdicted *Theodosius*; *And if you say* (saith he) *I dare not do it, then tell me of him, and I for my part*, τῆς ψυχῆς πρότερον, &c. *will part with my life, before I will allow him the Lords Board*; παιτὰ ἐλαύνωμεν ἀπιῶς, *let us stave off all notorious persons absolutely.* Was this a copy of his particular zeal, or rather a testimony of the ancient Discipline, the vigour of which being drowned in the dead sea of Popery, yet even therein the rubbish or skeleton thereof is seen, by the doctrine of their Schoolmen, and by the Council of *Trent*, which requires of necessity to a man in mortal sin, that he that will come to the Mass, must premise Auricular or Sacramental confession and pennance; for they also have their preparation to the Sacrament, such as it is: As for the *Lutheran* Churches they have an exploration of all, what they understand of this Sacrament, and before the Communion, a certain confession of sin, which *Chemnitius* calls *pœnam institutam.* And as

Homil. 83. in Matth.

Concil. Trid. de præparat. ad Euch. c. 7. *can.* 11.

Chem. Exa. de præparat. ad Euchar.

for the Churches of our Confeſſion, you may read their Confeſſions and Books of Diſcipline, and be ſatisfied. I will inſtance only *The Church of England*, by the rule whereof no notorious and obſtinate offender might be admitted, nor none that had not their Catechiſm perfect, which are the two points of ignorance and ſcandal. If this rule had been followed, and this Law put in execution, the practice would have been no new thing in *England*, as even the old rule is now by ſome accounted. I conclude with that which one argues, as out of the common rule of the Church in *Auſtin*'s Epiſtle *ad Januarium*, *Epiſt.* 118. *That if there be ſuch a courſe or force of ſin in any man, he is to be removed from the Lords board, by the Authority of the Chief, and put into the School of penitence, till he be reconciled to the Church.*

English Liturgy, Rubrick before Communion and after Confirmation.

Auſt. Epiſt. 118.

And ſo much be ſaid of the evidence of Fact, as appears in the Rules of the Churches, both Ancient and Later, both corrupter and purer; not that I am, or that I wiſh any elſe to be abſolutely ſwayed by this Authority; for there may be errour in the practice of the Church, yea errour univerſally received, as in that of giving this Sacrament to Infants, upon that ground, *John* 6. 53. *Except ye eat the fleſh*, &c. *ye have no life in you*; and yet it was the practice of the Church ſo to do, both in *Cyprian* and *Auſtin*'s time: but I prove the evidence of Fact by this Argument, otherwiſe not to be proved at all: And

I do not expect that any ſhould condemn ſo ancient a practice, nor think they do, but rather do conceive that the bottom of the buſineſs is the diſrelliſh of that Authority, by which it is to be done. *Bucephalus* will be ridden by none but *Alexander*, and it was the ſaying of Cardinal *Matheo Langi* concerning *Luther*, That the Church of *Rome*, the Maſs, the Court, the Lives of Prieſts and Friers, ſtood in need to be Reformed, but that a poor Raſcal Monk (meaning *Luther*) ſhould begin all, that he deemed intollerable, and not to be endured. *Heilin. Geog. in Bavaria.*

§. 6. *The evidence of Scripture.* §. 6.

The ſecond evidence is that of Scripture, which is firſt in dignity, but I put it ſecond, becauſe it juſtifies the Fact for the ſubſtance thereof; and here it is confeſt that no Turk, Jew, Infidel, is debarred by reaſon of his Nation: for Scythian and Barbarian, bond and free are all one; *We are all baptized into one body, whether we be Jews or Gentiles, bond or free*, 1 *Cor.* 12. 13. *and have been made to drink into one Spirit:* and therefore the word of the Goſpel lies open to all Nations and people, without partition wall, ſuch as between the Jews and others of old time; but the bar lies in point of Religion; for if they lie in their Idolatry and Infidelity, though they may come to the Word, yet not to the Table of the Lord.

Who are to be kept from the Sacrament.

1. The Jews that serve the Tabernacle, and stick to the old Service under the Legal shadows, are excepted. *We have an Altar*, or rather a Sacrifice, Jesus Christ our sin-offering, *whereof they have no right to eat*, *Heb.* 13. 10. that is, no right of Communion with us, or Christ. The place is difficult, but easily cleared by *Levit.* 6. 30. for as the Priests that served at the Altar, had no right to eat of the flesh of the sin-offering, whose blood was brought into the Sanctuary, but burnt it must be without the Camp, so the Jews that hold to the Legal service, have no right of eating the flesh of Christ, whose blood was brought into the holy place of Heaven (virtually) and his body suffered without the gates of earthly *Jerusalem*, thereby signifying that they were discommended, that hold to the Legal Service.

2. Heathens and Infidels are excluded from this Table, because they are extraneous and without; so they are called, 1 *Cor.* 5. 12. *What have I to do to judge*, or censure, *them that are without?* they are without the gates of the Church, not obnoxious to the Government, nor allowed the privileges of it; and they that are without the gate, cannot be admitted to the Table, until they come in and be Members of the Family.

3. All

3. All unbaptized persons are excepted by the order of our Sacraments, whereof Baptism is first for insition and implantation into the Body of Christ; and the Lords Table, for further coalition and growth: this order is confirmed by the use or business of the Sacraments, the one being of Regeneration, and so first; the other of Communion, and so the second. See 1 *Cor.* 12. 13. *By one spirit are we baptized into one Body, and have been all made to drink into one spirit*; first baptized, and then made to drink, which Order the Church of Christ hath held from the beginning, as it's said by *Justin*, ἐπὶ τὸ ὕδωρ ἄγεσθαι τὸν πεπεισμένον, *After the new Convert is thus washed, we bring him to our meetings where the Eucharist is.* *Apol.* 2.

4. Those that are under a present incapacity of performing such antecedaneous acts of preparation, or which are to be exercised in the act of communicating, provided that this incapacity be visible, as I may say, or manifest unto us, as in infants, ideots, stupid ignorants, bruits in the shape of men, who though baptized, yet are not capable of discerning the Lords Body, or of examining themselves, who seem to be excepted, *vers.* 28. *Let a man examine himself, and so let him eat and drink. And so*, I know a mad man may have lucid intervals, and a poor ignorant soul may be brought to know the Letters, and spell the first Syllables of Christianity, against either of which I would not shut the door; but if the ignorant

cannot be gotten beyond sottishness and stupidity, nor got out of his obstinacy in blindness, I should be very unwilling to let him run blindfold down the precipice, or leave the door open for him, to fall into condemnation; not that I envy him a benefit, but pity his downfal, which I ought to hinder, or at least not to help forward: and I may say of such an one, as the Apostle of the Law, *Rom.* 7. 13. *Shall that which is good be made death unto him? God forbid:* Especially considering that the Apostle having said, *Let a man examine himself, and so let him eat*, doth in the next words come on again, *verse* 29. *For he that eateth and drinketh unworthily, eats and drinks damnation to himself, not discerning the Lords Body.*

P. Martyr. & Musculus de cana.

As for Infants, though the Churches of Ancient time admitted them after Baptism to partake of the Lords Supper, for some hundreds of years, and one or two of our Reforming Divines speak somewhat favourably of it; yet the ground they went upon, *John* 6. 53. that otherwise they had not salvation, is disclaimed by all, both because that Chapter speaks nothing of the Sacramental or Symbolical eating the flesh of Christ, and drinking his blood; and also was delivered by Christ a year or two before this Sacrament was born into the world, and because there is so much activity and and exercise required in a Communicant, as *viz.* to *remember the Lords death*, to *shew it forth*, to *discern the*

Lords

Lords body, to *examine ones ſelf*, to *judge ones ſelf*; therefore is that Ancient practice obſolete, and as by *tacite* conſent deſerted, and in room thereof we admit now, not by their years; for a man of threeſcore may be a child in underſtanding, and a child in years may be a man; but by their diſcretion and knowledge in the myſtery of Chriſt: and if the Parents or Paſtors care, the bloſſoming of grace, and pregnancy in the child, were anſwerable to my deſires, I ſhould, as I am, for great reaſons, be for early admiſſions of them, as namely, that the benefit and refreſhing of this Ordinance might curb the over-growth of the ſins and luſts of youth, and help forward the growth of their graces to an early maturity.

Thoſe that are profeſſed Chriſtians, baptized-Church-members, whether they live in open practice, or fall under the guilt of ſome groſs and ſcandalous ſin, are for that time as they be impenitent, to be ſecluded from, or not admitted unto this Communion; and this is an adjudged caſe in Scripture, 1 *Cor.* 5. where one for terrible inceſt, notoriouſly manifeſt, deteſted by very Heathens, remained in the Communion of the Church, through neglect of their duty; which the Apoſtle reproves, and having ſhown what power they had of judging ſuch as were within, members of their Church, enjoyns them to purge out the leaven, and to caſt out from themſelves that wicked perſon: and leaſt any perverſe gainſayer ſhould

restrain this power to this one sin, the Apostle saith, *vers.* 11. *If any that is called a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or extortioner,* the Church hath power to judge them that are within. But what is this to the Sacrament? though verily, for he that is cast out of the house, is certainly cast out from the houshold table; and the abstention from Communion, so much named in *Cyprian*, or ἀφορισμὸς, or seclusion mentioned in the Canons, and whatsoever word is used for this casting one out of the Church-communion, here if any where it operates and works, in forbidding the use of the Table, where the ἅπτου of Church Society and Communion is; as for instance, Divorce though it extend further, yet signifies nothing at all, is no Divorce, if not *a thoro* or *mensa*, from bed or board; so this abstention is nothing, it works nothing, (I speak not of the private avoidance of familiarity with wicked persons, which lies on private persons) if not to this seclusion from the Table. I shall not further urge the example of the Old Testament, which debars the uncircumcised and the unclean for the time, from the Passover: and I deny not that under that worldly Sanctuary, and those carnal Ordinances, as they are called, *Heb.* 9. 1, 18. Legal uncleanness might debar, when spiritual and moral did not, as now moral filthiness may, when legal uncleanness is not; for that uncleanness under the

Tom. 1. 631.

Law,

Law, had a ſpiritual ſignification, and though it was not always ſin, yet it ſignified moral pollution, as the leaven which was held execrable and muſt be caſt out, at the Paſſover, is ſpiritually applyed to another meaning by the Apoſtle, 1 *Cor.* 5. *Purge out the old leaven*, verſ. 7. *for Chriſt our Paſſover is ſacrificed for us*: the old leaven, that is the wicked and inceſtuous perſon (*Beza, Slater, alii*) out of your Society, and malice and wickedneſs, out of your lives, *verſ.* 8. and therefore the Argument which is drawn from the ſignification of the legal type, is not ſo contemptible, as a Learned man of late would ſeem to make it, ſince the Apoſtle ſeems to argue from the leaven caſt out at the Paſſover, as I have hinted. Hag. 1. 1. Mr. Hewſon

§. 7. *The evidence of Reaſon.* §. 7.

The third evidence is that of reaſon, which was this, that ſuch as have no right to eat, or have loſt for preſent, right or capacity, ſhould not intrude themſelves; I ſay thoſe that have no right, and they are thoſe, that as the Apoſtle ſaith, *Epiſt.* 2. 12. are meer *ſtrangers to the Covenant*. For in reaſon the Covenant muſt go before the Seal, and not the Seal before the Covenant; and therefore they were Diſciples to whom Chriſt ſaid, *Take and eat*, not Aliens or ſtrangers to the Goſpel-covenant, whereof it was ordained a Sacrament. Infidels or unbelievers, which anſwer to the uncircumciſed, were debar-

debarred the Passover: or else they are such as having had both right unto, and use of this Ordinance, have afterward lost their capacity for the time, by some gross and enormous crime, which hath brought them under sequestration or deprivation of the censure of the Church; and these answer the unclean under the Law, who having right to the Passover as Church-members, were yet forbidden the use, during such uncleanness. For against such is the key turned, and the door shut, until and unless by their repentance for their sin, they be restored to their right, and the sequestration be taken off. For so in the ancient Churches, while the *Lapsi* lay under pennance, and were in the School of repentance, they could not communicate, the Cryer said, ὅσοι ἐν μετανόιᾳ ἐπέλθετε πάντες, as *Chrysost. hom.* 3. in *Ephes.* and if the same Author and the same place may be heard, ye shall learn from him the very two sorts which I am speaking of; *There ought*, saith he, *to come to this Table, neither any,* τῶν ἀμυήτων, *of of them that are not initiated and entred Disciples,* οὐδὲ τῶν μεμυημένων καὶ πιστῶν, *nor any of those that are professors and members, but unclean or flagitious*; whose sins are such, *ut judicatur excommunicandus*, as it is said in *Augustine Epist.* 118. *ad Januarium.*

Now there is reason that such as lie in manifest and enormous sin without repentance, should either forbear, or by the Church be forbidden access to the terrible mysteries, as *Chrysostom* often calls them.

φρικτὰ μυστήρια.

1. That

That they ſhould forbear, being made acquainted what a fearful ſin they boldly adventure upon, *viz.* to be guilty of the Body and Blood of the Lord, the very naming of it being able to ſtrike terror; and what danger they ruſh themſelves into of eating and drinking damnation to themſelves, as it were profeſſedly ſeeking, and ſolemnly ſetting their hands to their own ruin. For though every ſin hath death the wages of it, yet for a man to provoke his own deſtruction, and ſolemnly ſeal it upon himſelf, is moſt fearful. Who would not tremble to eat ſuch a ſop as ſhould be preſently followed with Satan, or to eat ſuch forbidden fruit as is ſawced with this bitter ſawce, *Morte morieris, Thou ſhalt die?* For if this bread enter in a man filthy and polluted, *Majore illum ruina præcipitat*; and he that hath purpoſe to ſin, *gravatur magis*, ſaith *Auguſtin*, he is loaden with a greater guilt: *He takes poyſon, both by reaſon of his guiltineſs of other ſins, and of the abuſe of the Sacrament*, ſaith *Bernard*. And therefore let men conſider what they are like to reap, that either raviſh & force, or ſecretly think themſelves well if they can ſteal the Sacrament. For he that is in mortal ſin ſins mortally (as *Alexis* ſaith) and that becauſe, as the Schoolmen ſay, *Committit falſum in Sacramento*, he commits a falſhood in this Sacrament, profeſſing himſelf to come to, and receive Chriſt, to whom he is an enemy and a ſtranger; he mocks God ſolemnly. And therefore, as Mr. *Selden* ſaith, If *Judas* that had a deliberate

Calvin *Inſtit. lib.* 4. cap. 17.

De Eccleſ. Dogmat. cap. 35.

Serm. de cœna. 2.

Part. 3. *Qu.* 46. Aquin. 3. *part Qu.* 8. & Eſtius *lib.* 4. *diſtinct.* 12

De Synedriis pag. 254.

rate purpose of betraying Christ, had of himself therefore gone forth because he was so unworthy, *certum ipsi laudi fuisset*, verily it had been a credit and commendation to him to have forborn; and indeed there would appear some conscience in such forbearance, whereas there appears nothing but blindness, boldness, pride, custom, *&c.* in a dangerous intrusion. I cannot encourage men to forbear this Ordinance, nor allow the excuse of those that flatter themselves in such forbearance by their sin; as I have heard some say, they cannot come to the Sacrament, because they are not in charity. Sin may be an impediment, but it is not an excuse: if you be in manifest and flagitious sin ye may not come; but that sin excuses not: for you ought to find a third way, that is, to repent, and lay aside your sin, that you may come. *Let a man examine himself, and so let him eat* saith the Apostle. As in the Marriage feast, *Matth.* 22. he that came without his wedding garment was cast out, and they that pretending excuses, came not, are said not to be worthy, *vers.* 8. What then is to be done? this third, to have a wedding garment and come too. Instance, a drunken Servant that forbears to wait at his Master's table because he is drunk; but yet that is no excuse, for he ought to be sober and wait also: And this answers a captious fallacy or objection which may be made by some.

There is reason that the Church should forbid openly criminous persons from access to the Lord's Table. 1. It

1. It would be not only *contra veritatem*, but *contra charitatem*, to make ſuch partakers of the Holy Supper: They are the words of Learned *Grotius*, who cannot be ſuſpected to ſpeak partially in this cauſe againſt truth, but to ſpeak the ſenſe of Antiquity: *for the ſeal*, ſaith he, *is not to be applied to him, to whom the thing ſignified, manifeſtly belongs not.* And therefore in the Churches of old it was wont to be proclaimed, ἅγια ἁγίοις, *Holy things to holy perſons.* And *Chryſoſtom* ſhews, that one with a loud and terrible voice pronounced, εἴ τις οὐκ ἔστι ἅγιος μὴ προσίτω, *for pearls are not to be caſt to ſwine.* Againſt charity it is to ſuffer a blind ſoul that diſcerns not the Lords body, to fall into the pit which we have left open. No mother would ſuffer her child to eat that which may be poiſon to it, no ſhepherd would call his ſheep into ſuch paſtures as will certainly rot them; no friend would put a ſword into the hand of a furious man; No Phyſician would reach water to an Hydropick that eagerly thirſts for it. It was charity as well as duty in that *Jeboiada*, 2 *Chron.* 23. 19. that *ſet porters at the gates of the houſe of the Lord, that none that was unclean in any thing ſhould enter in.* The diſeaſed or Hydropick man is angry and frets ſore againſt thoſe that keep water from him, but they are his beſt friends that do it.

Grotius *de imperio* pag. 229.

Hom. 17. *ad Hebr.*

2. The admittance of ignorant, malicious, unclean, ſcandalous, drunkards, blaſphemers, and ſuch manifeſt works of the fleſh, of which it's

it's said, that *those that do such things, shall not inherit the Kingdom of God*, Gal. 5. 19. 21. will render the Lord's Table a common Ordinary, a common Inn, a common Shore, and fill the Church of God, and the Society of Saints, with all prodigious lusts and Heresies, as if it were a sty of unclean swine; and what an ulcerous body would that Church be, where such a common liberty doth reign? when so many *spots* should be in *your feasts of love*, Jude 12. so much old leaven, to leaven the lump by their example? When as the Apostle in the case tells, a little leaven would do it, and therefore *purge it out*, saith he, purge out the leaven while it is little. For as when the multitude a *major* part of a Town or City becomes infected, who shall shut them up, *Si contagio precandi multitudinem invaserit*, saith *Austin*, then farewel all censures. And therefore if any shall encourage the Church to keep (as I may so say) open house in this case, doth little less, considering the corruption of men that would account such a liberty a warrant, than if I should counsel you to plant Weeds in your Garden, or bring Stones into your Vine-yard.

1 Cor. 5. 6.

Grotius *de imperio. pag.* 233.

3. This would give occasion and advantage to separation, and put into the hands of men an argument to withdraw from such society and communion, and to rend themselves off from the body so corrupted; not that I justifie separation upon such ground, as I intend to shew hereafter; for the people were blame-worthy that *abhorred the offerings of the*

the Lord, for the wickedneſs of *Eli* his ſons, 1 *Sam.* 2. 17. and yet their wickedneſs was to be abhorred which gave the occaſion: *Wo be to him by whom the offence cometh.* The mouth that blaſphemeth the truth and way of God is wicked, but the ſin of him that opens that mouth is alſo to be condemned. We are told, *Ezra* 6. 21. that all ſuch as had ſeparated themſelves from the *filthineſs of the Heathen of the Land*, came to the Paſſover; and if we ſeparate not from the filthineſs of the Heathen, there are many that will ſeparate from the filthineſs of the Church, and we ſhall in vain call them back into a houſe infected with the plague, when once they are broken out. Matth. 18. 7.

4. The Church hath little or none other way, as the Church, to keep holy the things from being prophaned, to correct the ſins and lapſes of her children, to preſerve it ſelf from being gangreen'd, to defend and wipe off ſcandals, but this way of privation of privileges, and caſting off the peccant from her Communion, ſhutting this door againſt rebellious children. And what ſhould the Church have done all the while the Civil Magiſtrate gave no aſſiſtance, if they had not uſed this power of their own, to maintain themſelves free from ſcandals and hereſies, and to keep the credit of their corporation, which otherwiſe would be the moſt contemptible corporation in the world, and of no better credit than *Algier*, or any City of miſcreants? For if God have depoſited his Word Ezek. 22. 26.

and

and Ordinances with his Church, and committed them to it, the case is hard, if they might not put to the door against unjust invaders of her privileges; as if one should commit a Vineyard to be kept, and not allow a hedge to be made about it. Now all men know, that almost all the coercion or correction that lies in the Churches hand, is the debarment of priviledges of the Church, that is of the Sacraments; for the Word lies open to open to all, as the outward court to all comers; and as for civil punishments, they are neither proper, nor the Churches; the rod belongs to *Moses*. And whereas it may be said, The Church hath the Word of God, and by that they denounce judgement, declare sin, wound the profane, prohibit the unworthy from this Table; I grant it; and it is a necessary and proper means: but withal, I say, If a City or Common-wealth have Laws proclaimed and expounded, and penalties set forth and declared, but no execution of any restraint or punishment, no power to correct or punish; I need not tell you, how full we should be of thieves and felons for all that.

Thus much be said in confirmation and maintenance of my general Position, That the Lords Supper is a barred Ordinance, which I have indeavoured to make good by evidence of Fact, by evidence of Scripture, and by evidence of Reason, for the satisfaction of your scruples (if any be) and the setling of animosities. Much more might have been

said

ſaid and argued upon the Point; For if the very Heathens in their Idolatrous Sacrifices by their light of reaſon, did no leſs, as appears by their ἐκὰς ἐκὰς ὅσις ἀλίτης, in *Callimachus*, and *Procul ô, procul eſte profani*, in *Virgil*; Away, away all you that are profane: If both Heathens, and the Church of God had ſome that did βωμοσκοπεῖν, ſurvey the Sacrifices, that they had no blemiſh that might diſable them from being preſented to God. If in the Olympick games or maſteries the Crier made Proclamation, If any man come out and accuſe this Combatant or Antagoniſt, that he is a thief, a ſlave, &c. being a diſhonour for a Gentleman, a Free-man to enter liſts with ſuch a fellow. If the old *Druids* in *France* had a form of Excommunication out of their Society, and it was accounted a mighty puniſhment; If the *Eſſens* a Sect among the Jews in Chriſts time, had it in uſe to caſt out of their Society ſuch as were offenſive, as *Joſephus* tells us: If the Synagogues had a form of diſſynagoguing offences, though they abuſed it, as all Churchcenſures are, when they ſpare the Carrioncrows, and vex the Doves; I ſay, if all this, and much more, why then ſhould this be accounted a new and unreaſonable, either Doctrine or practice? I end this point with a requeſt, That every one of you would rather labour and ſtudy to prevent all occaſion of uſing this courſe, than to remove the old Landmarks.

Callimachus

Chryſo. *hom.* 17. *ad Heb.*

Ceſar, Commentaries.

Orot. *de impl.* pag. 332.

§. 8. *Who may not be denied this Ordinance.*

Thesis. II. The second general Position is this, *That though this Sacrament be a barred Ordinance, denied to some, yet it cannot be denied to any baptized visible Professor of the Gospel, but upon such ground, and in such manner and order as God hath appointed or allowed.* And this takes off the *odium* and terrour of the former point; This settles and quiets all mistakes of them. *For God is not the Authour of confusion, but of order and peace in all the Churches of the Saints*, 1 *Cor.* 14. 33. *Let all things be done in order, vers.* 40. And therefore the Apostle, when he had enjoyned *Timothy, To rebuke them that sin before all, that others may fear*, 1 *Tim.* 5. 20. doth in the next words lay a serious charge upon him, *To observe these things without preferring one before another, and to do nothing by partiality.* Would you call that a well-govern'd City, a well-order'd House, or rather a *Cyclops* den, where every one may cast out another, and he himself, as the Rabbies in the latter end of the Jewish State, ridiculously excommunicated one the other? As promiscuous access is not to be allowed, so neither promiscuous denial; as one may intrude and usurp the Lords Supper rashly, so he may be as rashly forbidden. As there is an ignorant and scandalous thrusting out; the door may be open'd and shut both, *errante clave.* If, I say, that a gangreen'd leg

leg or arm may and must sometimes be cut off, Doth it follow that for every sore before healing plaisters be used, we must run to the Knife or Ax? Or if I say, a robber or murderer may be put to death, must I therefore have him to the next tree without further trial or judgment? The case is plain, but particularly handled thus.

1. It cannot be denied to a repentant sinner, one that doth renew his purpose of amendment, and after his fall with *Peter* bewails it bitterly, whatsoever his sins have been, for which he hath been punish'd or censured; Repentance doth dissolve the bands, and pull away the bar from the door; repentance prevents the punishment, *I'll cast them into great tribulation, except they repent*: as it prevents, so it restores a man, as *Ezek.* 18.20. *Repent, so iniquity shall not be your ruin.* This was the *Novatian* rigour and errour; they would not allow lapsed Christians that had fallen into sin, the benefit of repentance and restoring to the Holy Table, but leave them to Gods mercy, for to the peace and communion of the Church, they must not return. But the Orthodox Churches did allow repentance to be medicinal; Yea the very Church-censures were not intended to be mortal, but to be medicinal, *viz.* that sin might be destroyed, but the soul saved, 1 *Cor.* 5.5. and here is a difference between civil sentences of death, and Church-censures. If a man be condemned to die for Felony, his repentance doth not acquit or restore him from the sentence of death, but it restores

a man to his Church-privilege that had loſt it; it is *Tabula poſt naufragium*, like a plank or board after a Shipwrack which ſaves from drowning, him that gets to it.

Object. Some may Object, *That this is an obvious and eaſie Engine to open any door that is ſhut; for if a man make a verbal profeſſion of his repentance, and ſay, I repent of my ſins, and that is to my ſelf, you know not my heart, I demand my right.*

Anſw. The Diſcipline of the Church is not to be expoſed to mockery, nor is it a meer external Pageant. I will know, ſaith the Apoſtle, 1 *Cor.* 4. 20. not the ſpeech of them that are puffed up, but the power, *For the Kingdom of God is not in word, but in power.* Hypocritical and ſuperficial expreſſions ſignifie nothing, but the powerful work of grace and regeneration which changes the heart. And becauſe the Objection may be made by ſome (*ex animo*) intending to ſhew with how eaſie a word, as *Nollem factum*, or I repent, to blow the door open to himſelf, therefore I anſwer it, That though I ſhould reſt in a ſerious profeſſion of faith and repentance, which is not pull'd down again by a wicked life, or ſcandalous ſin; As *Philip* reſted in it, when the Eunuch anſwer'd him, *I believe that Jeſus Chriſt is the Son of God*, *Acts* 8. 37. and ſo was baptized; yet when a man lies under the charge of our cenſure for ſome ſcandalous ſin, the caſe is otherwiſe; for as it is in ſuch ſins as are with damage to another, it is not enough to profeſs repentance, but there

there must be *Zacheus* his repentance, that is, restitution and reparation of injury, if one be able; so in scandalous sins, whereby the Church is injured and offended; There was always in the Ancient Churches a certain Discipline (as *Chemnitius* saith) whereby the repentance of men was explored and tried, whether it were serious, slighty and superficial. Sayings served not the turn, the Church had received a wound, the mouth of the enemy was open'd to blaspheme, and therefore it was her honor to be satisfied in that reparation, which was made by repentance, that God might regain his visible honor by the repentance, which he had lost by the scandal, and there is ground for it, 2 *Cor.* 2. 6, 7, 8. where the incestuous person lies humbled and overwhelmed with great sorrow, and therefore the Apostle writes to the Church to be content to comfort, to forgive him, and to confirm their love towards him. This is no dallying matter, when the fall is scandalous, the repentance must be serious; *Peter* thrice denies Christ, and Christ asks *Peter* three times, *Lovest thou me?*

De prænit. Fas. 95.

2. A visible professor of Christian Religion, that stains not his profession with a wicked course of life, or some scandalous act, cannot be debarred his right of Communion with the visible Church in her privileges. Many are in the external Covenant and Kingdom of Christ, who are not truly regenerate, nor lively Members of Christ himself; inward grace makes a member of the Church invisible,

and the profession makes a visible. The Sacraments are given to the visible Church, we cannot discern or judge infallibly, who is regenerate, who an hypocrite; a visible Judge is not to go by an invisible rule, *You shall know them* (saith Christ) *by their fruits*. He doth not say, You shall know them by their sap; It's one Question, Who is a true Member of Christs Body, and truly in Christ? It's another Question, Whom we may communicate with? It's one Question, who comes and eats, and drinks unworthily? So do hypocrites; It's another Question, Who may not come at all? and those are visible unbelievers, and scandalous persons, *Usitatissima phrasi* (saith *Chemnitius*) in the most usual phrase of Scripture they are called Holy and Saints, who are Saints by calling, Disciples of Christ, separated from infidelity and Heathenism unto the worship of God by their faith of the Gospel; It must be evidence of some fact, or disorderly walking which is proved, that must give ground to dis-common, or dis-franchize a reputed Member. Who ever heard of witnesses to prove a man unregenerate? Oh, but in judgment of charity at least, he must be truly regenerate! *I would all the Congregation were holy*; That's the best corn-field that hath fewest weeds or tares, but (as I conceive) the Church is to proceed by an infallible Rule, not a judgment of charity. Charity gives a good temperament unto our judgment, and holds the ballance mercifully, but God hath set a Rule to judge by. *If one*

that

that is named a brother be a fornicator, or Idolater, or a railer, or drunkard, 1 *Cor.* 5. 11. It is the visible Rule of his own word, who may, and who may not be debarred our fellowship or society; Charity may hold the scales, but the scales are Gods word, which tells us, who are *Inter-commoners* and Covenanters, and *Sacramento tenus* Communicants, whether they be truly regenerate or no, for I have no Rule to judge that, and he may have right *in foro externo*, because he answers to the visible Rule of judging, for he is a brother called; he is, as the Apostle saith, within, and not outwardly scandalous. *The Kingdom of Heaven is likened to ten Virgins, whereof five were foolish:* The Bridegroom might shut out the foolish, but the wise could not forbid them to attend or trim their Lamps, *Matth.* 25.

3. No secret sin that lies in the bosom of the heart, is a sufficient ground of a mans being debarred or prohibited by the Church to come to this Table. It may be a cause of mans eating and drinking unworthily, but of his debarment to come, it cannot be; It may be a cause of forbearance to come, not of prohibition; and the reason is, *De secretis non judicat Ecclesia*; secret sins are without the Churches cognizance. Our Saviour tells us, *Mat.* 5. 28. *He that looketh on a woman to lust after her, hath committed adultery with her in his heart*; but that adultery is not punishable by any, but him that knows the heart. The Schoolmen teach, *That if a Priest have mens*

Durand. *l.* 4. *Dist.* 9. *Qu.* 3. *Sect.* 7. Alex. *part* 4. *Quæst.* 49. *mem.* 1.

secret sins under seal of Confession, he may not forbid the person in the face of the Congregation; for then he is not Corrector, but Proditor. Christ knew *Judas* his rottenness, his theft was acted, his treason intended, and now in hatching, yet he suffer'd him. I know it's a great Question, *Whether Judas received the Lords Supper?* But that indeed is not the Question, but this, *Whether he was debarred or forbidden by Christ, or no?* And there is no footstep of proof for it. I say, that's the Question in this point and yet to speak a word of the other. It runs currant by general vote of Antiquity, ten for one, That *Judas* did receive the Lords Supper. *Hilary* is quoted against it, but he also, as *Vasquez* truly observes, is against his communicating in the Passover too. Now we find he sate down to the Passover, *Matth.* 26. 20. and was hinted by Christ at the very Table to be the Traitor, *One of you, vers.* 21. and there is no mention of his deserting the company so early. That word of connexion, *Luke* 22. 21. *But behold the hand of him that betrays me, is with me on the Table*, speaks very fair for it, that the connexion may be preserved with the former words. Those that are against it, as some learned men are, answer the Text by anticipations, and give their reasons, *That it's not likely Christ would eat with such an hypocrite*, &c. *But reason is no demonstration in matter of fact*, as a learned man saith, The great stress lies upon one word, *Joh.* 13. 30. *Judas taking the sop went out immediately.* This sop, say they, was

Vide Selden *de Synedriis* lib. 1. cap. 9. Vasquez. *Tom.* 3. *Disp.* 217.

Musc. de cœnâ & multi.

was given at the Paſchal Supper before the Lords Supper. Whatſoever it was, it was an index of the Traitor, and given to diſtinguiſh him, therefore not a common giving it to all, as the common cuſtome was; and wonder it is that the Apoſtle ſhould interpret Chriſts words, *Do it quickly, of buying things for the feaſt*, which is a ſign they dream'd of no Excommunication by thoſe words; nor yet wonder'd that there ſhould be ſuch haſt to provide and cater, as that he muſt riſe from the Table, while the Paſchal Supper was eating; which Paſchal Supper and the Lords Supper was, as it were, all one to them, not diſtinguiſh'd, but by the ſignification put upon the bread and wine, juſt when they were delivered, being indeed the Paſchal Rites, and no other, *viz.* materially: and therefore I ſee not but ἐυθέως, here may ſignifie, as it doth, *Mat.* 13. 5. ἐυθέως ἐξανέτειλε, *I he ſeed in ſtony places ſprung up forthwith*, not ſo ſoon as ſowed but by reaſon of ſhallowneſs of the earth, and heat of the rock, ſooner then ordinary ſeed; and ſo *Judas* went out forthwith, not before the end of the Paſchal Supper, which was alſo the end of the Lords Supper, both being at once, and concluded by one hymn; but before the long ſpeech, which was continued after Supper by Chriſt, *John* 13. & *John* 14. For he left Chriſt and the other together in the room, & before that laſt Sermon, was gone about his intended plot; and this as it is the common, ſo alſo (as I ſuppoſe) the true opinion, which is hinted, as the conſent of the Church

Vaſquez. *Tom.* 3. *Diſp.* 217. *cap.* 2.

Church of *England*, in the Exhortation before the Communion, where you find these words, *If any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or any other grievous crime, bewail your sins, and come not to this holy Table, lest after the taking of that holy Sacrament, the Devil enter into you as he enter'd into* Judas, *and fill you full of all iniquities, and bring you to destruction both of body and soul.*

Confessio Belgica.

But this example pleads nothing for admission of openly notorious and scandalous sinners. For though Christ knew *Judas*, yet his sins had not yet scandalously broke forth; and therefore he was present, as a secret sinner, of whom there could be no just accusation, not evident proof, and so no object as yet of any Ecclesiastical censure in an ordinary and orderly way, as *Aquinas* saith.

Tom. part 3. Quest. 81.

4. No private trespass against, or private scandal given to a Christian brother, is the immediate object of this debarment from publick Communion. For in such cases there is an order, *viz.* The golden Rule of Christ is to be observed, *Mat.* 18.15. *Go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother; if not, then take one or two more, that in the mouth of two or three witnesses every word may be establish'd, If yet he hear not, or neglect, Tell it to the Church.* The business here to be done, is not so much to resarciate the damage or injury done to thee, or to make him pay what

what he owes; that belongs to *Weſtminſter-hall*, not the Church; but to gain a brother to repent, that's the work. And here we may complain of a great neglect of this duty of private reproof or admonition. Men would have their private offences brought upon the publick ſtage at firſt daſh; they expect the Church ſhould proceed to do their work at firſt inſtance; they forget that, *Levit.* 19.17. *Thou ſhalt not hate thy brother in thine heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.* The Church would have leſs to do, if this courſe were held; the matter would be ſtopt, the offender gained by this private plaiſter, which if it do the cure, what need we go to the Chirurgion? Men have their own private plaiſters, and until the ſore rankle, they call not the Chirurgions to counſel. Men are apt to run to the Church or Miniſter with private whiſpers, and what can they do by Gods Word upon private whiſpers? juſt nothing, go and do your own duty; Let Chriſts Order be obſerved. He will not have a member of the Church made a Publican or Heathen at firſt daſh: there are three neglectings to hear before that be, *If he hear not thee*, *If he hear not two or three*, *If he hear not the Church*: but if he do hear thee, then no end of bringing two or three; If he hear two or three, then no telling of the Church; If he hear the Church, then is he no Heathen o Publican unto thee. How raſhly and paſſionately do many ſeparate from the Church, becauſe ſhe cannot,

cannot, doth not cast out her members upon their private whispers? Let them go and separate also from the Commonwealth, because she doth not banish or put to death upon private information. Do they neglect their own duty to their brother, and will they make the Church a Heathen and a Publican to them, for not doing that which by Christs order they cannot do?

5. The proper, and adequate, and immediate object of this debarment from the Communion of the Church, is a scandalous person, that holds either a course, or hath committed the act of a scandalous sin. And what call you that? It may be explained thus:

1. Some atrocious or grievous sin of the first magnitude, *If any that is called a brother be a fornicator, idolater, covetous*, &c. 1 *Cor.* 5. There is a list with an *Et cætera*, Gal. 5. 19. where they are called, *Works of the flesh, and they that do such shall not inherit the kingdom of God*; As also 1 *Cor.* 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God, nor fornicators, idolaters, adulterers, abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners? and such were some of you.* These the Papists call mortal sins, they bring scandal on the Church, provoke God, blot out our comfort, waste the conscience, *&c.* but there are quotidian sins of daily incursion, common to all godly men, infirmities, which like little flies are not to be knockt

knockt down with ſo great a hammer, whoſe abſolute cure can hardly be expected, or performed by ſuch as are ſubject to the like paſſions themſelves; divorce or baniſhment are too great, but for ſuch offences as are directly *contrariant* to the reſpective ſocieties of marriage or Commonwealth.

2. It muſt be an open and manifeſt ſin, elſe it is not ſcandalous, ὅλως ἀκούεται ἐν ὑμῖν πορνεία, *It is reported commonly fornication, and ſuch fornication.* *Chryſoſtom* ſaith, he ſpeaks περὶ γνωρίμων, concerning manifeſt ſins, when he charges his Miniſters to admit no ſcandalous offender. Now to render a ſin manifeſt or notorious, I ſuppoſe firſt it's requiſite, 1 Cor. 5. 1

1. That it manifeſtly be a ſin, and this is *queſtio juris:* for a thing may be commonly cried down under the name of an enormous crime, and yet indeed be very doubtful. I inſtance uſury, where the Queſtion is, What it is? Then, Whether this in queſtion be uſury? Then, Whether all uſury be ſinful? For there are great names of learning and godlineſs, who upon conſiderable reaſons do deny it.

2. That it be manifeſt, that the ſin be committed; for it's one thing to know ſimply, another to know judicially; and known it muſt be, either by evidence of fact, or confeſſion, or conviction; if it be, and yet appear not, it is as if it were not, *De non exiſtentibus & non apparentibus eadem ratio,* If it come to that paſs, that the offender put

put himself upon conviction, then the process must be *Secundum allegata & probata.* In the mouth of two or three witnesses every word must stand; saith our Saviour upon this point. If I were to judge the fact, which I my self do know, but yet it is not proved, I durst not make a censure, but should rather, *Exuere personam judicis, & induere personam testis.* And as *Jerom* saith, A single witness is not to be believed, *Ne* Catoni *quidem*; No, though he were *Cato.* You would be loath to lose your horse, your goods, but upon sufficient conviction; and I hope, you think that to lose your right to the Sacrament, is a greater loss. I like well of that of *Durand* out of *Austin*, We cannot *prohibere à Communione* any man, but he that either confesses his sin, or is convict of it before the secular Judgment, or in the face of the Church. You see what a sufficient hedg the Scripture and Reason hath made about the right of a Communicant.

Com. Ruffin. lib. 2.

Lib. 4. Dist. 9 Qu. 5. Sect. 7. Aug. in 1 Cor. 5. If any be a brother.

Sixthly, No private person by any private Authority, can dispossess a visible member of his right of Communion; as in the Commonwealth Justice is necessary, but private persons do not bear the Sword; It's unreasonable that a man laying claim to the Ordinance should at any mans private discretion be denied. What inconveniences and mischiefs would this fill the Church of God with? How full of scandals? This would not heal scandals, but make them. Nor can I warrant or encourage any private of single

Minister

Minister ordinarily to assume the power of jurisdiction, to cast out of the Church, as once did *Diotrephes*, 3 Epist. of *John* ver. 10. and I say ordinarily, because S. *Paul* deliver'd to Satan *Hymeneus* and *Alexander*, 1 *Tim.* 1. 20. For the Pastor is not *Dominus*, but *Dispensator Sacramentorum*, (as *Alensis* saith) not the Head of Sacraments, but the Steward; And it would go very ill with the best Communicants many times, if the power lay in that hand. He that preaches against them would make no bones to forbid them the Table, and they that least deserved it, should feel the severity most. But our Saviour his Rule is, *Tell the Church*; and that rebuke which was given to the incestuous *Corinthian*, was inflicted by many, 2 *Cor.* 2. 16. It's true, The Minister may alone perform the executive part, and pronounce the words, as the Crier doth the Proclamation, and peradventure withdraw his hand from reaching forth the Sacrament to a scandalous person; but that is no act of Jurisdiction, or casting out the scandalous person, as I shall (it may be) shew anon. Matth. 18.

Seventhly, The Church it self doth not ordinarily cast out a meritorious sinner without previous Admonition, and hearty seeking of a lost Sheep. For there are few that would cut off an unsound Leg or Arm, before they had tried all ways. And our Saviour saith, *If he neglect to hear the Church* (*Mat.* 18. 17.) as implying, That the Church deals with him by exhortations and intreaties, such as

may

may overcome his obſtinacy, rather then puniſh it, and had rather heal him, than cut him off. And ſo in the firſt general Poſition, I fortified the Sacrament againſt undue Intruſion: and in this ſecond I have fortified the Right of the Communicant againſt unjuſt invaſion.

And having ſhewed you the truth of this Point in two general Poſitions; The firſt was, That this Ordinance is barred, and lies not open to all that may intrude. The ſecond was, That the right of a viſible Church-member is hedged in, and cannot be hand over head invaded, and taken away from him. Now I ſhall ſhortly ſhew you what Uſe may be made of all this.

CHAP.

CHAP. XVIII.

The Uſes which are to be made of the two laſt Theſes.

THat the truth lies between theſe two; I ſay, between a forcible Entry, or *violent Intruſion* unto this Ordinance, and an *unjuſt invaſion* of the Communicants right. For both the Ordinance it ſelf, and right of the Communicant are hedged in; As in all Corporations, whoſoever will, may not intrude into the freedom; nor yet the rights belonging to that freedom be taken away, but in an orderly way. That which God hath made common, we may not incloſe or make ſeveral, *viz.* the Goſpel or preaching thereof: and that which God hath made ſeveral, we may not make common, that is, this Sacrament. As he cannot allow this Table to any that are not of the houſe, ſo neither can we turn out of the houſe ſuch as have right to come to this Table. Some are diſpleaſed that they ſhould not have the ſame right to the Word, and to the Table. No, for as thou art a ſinful man, thou haſt a right, a duty to hear the Goſpel, §. 1.

though an Heathen; but not to this Sacrament, till thou be a Christian, and duly qualified professor of Christ. Are you not pleas'd that God gives you a nearer and more inward admittance unto Communion and fellowship with Christ, than to Jews and Infidels, and such as are called Christians, but are little better than they? Would you not have him make more of his children, than of common servants? While you would raise up a right unto wicked men to Gods inner Ordinance, you do but depress and lay low the difference and favour, which he vouchsafes to his Covenant-people. A King may send a Proclamation of pardon to rebels, while the Sword is in their hand, but he seals it not to them, nor invites them to his Table, till they submit and accept conditions.

§. 2. No *private grudge*, or distance, or animosity of any man in authority can warrant the dispossession of any just right of a Communicant to this Ordinance. I have told you already, We are not Lords of the Sacrament, but *Stewards*; the Table is the *Lords Table*, not ours. No servant can upon any private grudge against his fellow servant forbid him the house or table provided by the Master: No private Citizen can forbid the privilege and rights of freedom to his Fellow-citizen: This is but the exercising of private revenge by the way of Gods publick Ordinance, and to prostitute the same to our envy and malice. *The King said to his servants, bind him hand and foot, that hath not the wedding-garment,*

ment, and take him away: Matth. 22. 13. The King said it: Let all the Lords servants take heed of casting out any, but upon the Lords warrant, and upon his command. I should tremble that my self, or any else should make my Office serve my private spleen: neither can any man lose his right upon my supposition or suspicion of scandalous sin, but clear and convictive evidence.

And what I say of private grudges, I would be understood to say of *private differences* in opinion, speculative or practick, provided they be such as godly men do ordinarily dissent in; or (as the Apostle saith) *Such things wherein the Kingdom of God consists not. Rom.* 14. 17. For *vers.* 3. *Let not him that eateth despise him that eats not. Let not him that eateth not, judge him that eats.* And the reason is given, *vers.* 4. *He is another mans servant, to his own Master he stands or falls.* Such discord need break no musick: we may as soon make all faces alike, as all judgements; and we should not be so proud as to think all are Blackmores besides us. *For God hath received him,* (saith the Apostle, *Rom.* 14. 3.) therefore let us receive him, and let him receive at the Lords board. And yet I would have no man think, that I dare speak in favor of, or invite heresie to the Lords Table. For as there is a great difference between our daily sins, and those we call scandalous, or flagrant, and atrocious; so there is also between many errors of judgment, and pernicious heresies. And if we compare such §. 3.

heresies with scandalous sins of moral life, you shall find, that heresie is more infectious and pestilential, though the other may be as mortal: So the Plague is more to be avoided than the Dropsie. Heresie overthrows the faith of other men more easily, than drunkenness doth their morals by the example. By scandalous sins we open others mouths to blaspheme, by heresie we our selves blaspheme, 1 *Tim.* 1. 20. And you find that it is said of heresies, as it is of Adultery, Murder, *They that do such things shall not inherit the Kingdom of God.* *Gal.* 5. 19. And if there be any thing higher, it's said, *They bring upon themselves swift destruction?* *Pet.* 2. 2. and therefore they are as far removed from this Table, as any other.

§. 4. And what I have said of private grudges, or private differences in judgment; I say, lastly, of *private respects* or partiality, which neither shuts nor opens the door well. And if I were to allow or disallow Comunicants, I would not admit my near relations, Wife, Children, Servants, Kindred, Friends, but upon the same terms I would admit my enemy, his relations, his Wife, Children: and if I Jam. 2. 4. should disallow any of them, upon the same terms I would forbid mine own; else were I a respecter of persons, and a judge of evil thoughts. Nor would I stretch out my hand to a Parliament-man, and withdraw it from a Scavenger, on the same terms. Nor should a godly man, *Flagranti in crimine*, under the scandal of drunkenness, or adultery, find any more

more well-come than another man under the same sin, until repentance made some difference. For still I go upon the same Rule or Principle; The Table is not ours; We make not the Feast; We are not Lords and Masters of the Ordinance, but Stewards, Servitors, Dispensers, that must act *ad voluntatem Domini.*

The third Use of this Point, may be to satisfie our querulous and complaining dispositions, when they see many who are *Jews outwardly*, and yet are *no Jews*; Many that have *a form*, but not *the power* of godliness: Many that *walk disorderly*, as the Apostle saith, 2 *Thess.* 3. 11. Many that desire to *make a fair shew*, and do εὐπροσωπῆσαι, set a good face on it, *Gal.* 6. 12. but are rotten at the core, *&c.* They complain, Why are they sufferd? Why are not they cast out? Why do they remain *spots in our feasts*, as *Jude* saith, *&c?* And it cannot be denied, we plead not for hypocrites; we are not Advocates and Patrons of foolish Virgins; they come unworthily, though they come, and that is bad enough: but why do they come at all? The Answer is, That violence must not be offer'd to that Rule, Order, and way, which God hath set down for the prohibiting of any visible member from his right. It's fit that thieves and robbers, and cheaters were either reformed or purged out of the Commonwealth; but yet it must be in the course of Law, or else the remedy would be a mischief: *That in the mouth of two or three witnesses* (saith Christ, *Mat.* 18. 16.) *every word* §. 5.

may be establisht. It is not a thing to be done at random, as I have shewed, Every sore leg is not presently to be cut off, there may be as sore a one under a silk stocking: The Church sins if she neglect her duty; but I must tell you, That you must do your duty first. Have you (in private offences) gone first to your offensive brother, and told him of his fault in private, and then if he be not gain'd, have you born witness against him? And hath he been convinced of his sin by due conviction? Or doth he stand out against conviction and admonition? And is he obstinate, and doth persist in his sin? One may murder a Felon: he should haply die, but he dies innocently, if he die by a private hand. A man that deserves to be cast out, may be cast out injuriously, *viz. à non judice.* I confess the Argument is plausible; that the Church, the livelier and purer it is, the better it is; So the Cornfield is best that hath no weeds; The Corn that's clean dresst from chaff and cockle is the purest; but it's rare to find such a field, or to find such a floor; in the Garner so it is, but not in the barn-floor. I like holiness which is of Gods making, not that which is of mans making. The *Novatians*, or *Cathari*, the *Donatists* pretended both to a holiness above all the Churches of God in the world: but there are (as *Calvin* observed) none of them left in the world to be seen; whereas the true Churches of Christ continue, and I hope shall continue, though they be like *Israel* going forth of *Ægypt*, that had a *mixt multitude* among them, as the scripture speaks.

CHAP.

CHAP. XIX.

What muſt be done where Diſcipline cannot be Executed for want of Adminiſtrators.

HAving ſaid, That the Lords Supper is a barred Ordinance, and yet the juſt rights of the Communicant ought not to be invaded: I ſhall now proceed, before I go further, to two or three Queſtions of moment and importance; The Anſwer to which will both clear the former Doctrine more fully, and alſo anticipate ſuch Objections, as may be raiſed up againſt it. §. 2.

Queſt. 1. The firſt Queſtion is this: *What is to be done in ſuch caſe, wherein the former Doctrine is impracticable, by reaſon that the Church or particular ſociety, whereof thou art a member, is not in capacity to exerciſe ſuch Diſcipline, for want of ſuch due Adminiſtrators as may bring to execution the aforeſaid order of Debarment from, or Admittance to the Lords Table?*

Before I anſwer this great Queſtion, I muſt

tell you that I have cause to fear lest it be said of me, as *Cicero* said of *Cato*, *His opinion of, and affection to the Commonwealth is excellent good, but he is offensive*, Quia loquitur tanquam in Repub. Platonis, non tanquam in fæce Romuli, *because he speaks as if he were in* Plato *his Commonwealth, not as in the dregs of Romulus*: So you may say, that I speak as if I was in the Primitive Church, and not in the dregs of corruption, which profaneness and superstition have brought in upon us. But notwithstanding the Clock that goes false must be reduced to the Sun-dial, and not that by the Clock that errs. We may justly complain of, and bewail the evil *genius* of the times and men, that if they can hear novelties every Lords-day from some ambulatory Preachers; and they also can vapour up and down with two or three Sermons calculated to serve any Meridian; do not either look for, or prize a setled condition of Ministry and Sacraments in the Church, but rather cry, So would we have it, *Let every man do that which is right in his own eyes.* And we little think that so many breaches and distractions are amongst us, because we seek not the Lord after the *due order*. It was an *old complaint*, that the coming in of the world into the Church was the decay of Christianity. While Emperors were Heathen, and persecutions of the very name Christian, were frequent, the Discipline was vigorous. When men came in to Christianity with no other resolution, than to suffer for it, and made

ace

account to ſave nothing by it, but their ſouls, the Diſcipline was able to keep them in compaſs: but when Chriſtian Emperors came in, and ſet the broad gates open to the world, then they throng'd into Chriſtianty for faſhion, intereſt, preferment; as all do now upon cuſtom, example, education: and hence is the decay and corruption of Diſcipline: Atheiſts, Epicures, Libertines, every one under form and colour of Religion, providing immunity and impunity for their own luſts. Which having ſaid, and thereby pointed with my finger to the ſore, which I cannot heal, I ſhall anſwer to the Queſtion.

§. 2. 1. That ſtrait is great, where there is not a juſt and orderly power to ſeparate or ſever the precious from the vile, to deny their bread to children, or to caſt the childrens bread to dogs, and there will be found a great deal of ſelf-denial neceſſary in this caſe. The affirmative command of giving the Lords bread to his children, and the negative command of not caſting pearls before ſwine, are both to be obſerved; and the only expedient that I know, is, that both Miniſter and People do the duty of their place, without uſurpation of further power, than they have by Gods warrant, and then all will be as well, not as it might, but as it can: and it was in *Hezekiah*'s Paſsover in the ſecond month, 2 *Chron.* 30. *Many in the Congregation were not ſanctified*, *verſ.* 17. *Many came out of the Tribes of Iſrael, which had not cleanſed themſelves, they did eat the Paſsover otherwiſe than it*

tell you that I have cause to fear lest it be said of me, as *Cicero* said of *Cato*, *His opinion of, and affection to the Commonwealth is excellent good, but he is offensive*, Quia loquitur tanquam in Repub. Platonis, non tanquam in fæce Romuli, *because he speaks as if he were in* Plato *his Commonwealth*, *not as in the dregs of Romulus*: So you may say, that I speak as if I was in the Primitive Church, and not in the dregs of corruption, which profaneness and superstition have brought in upon us. But notwithstanding the Clock that goes false must be reduced to the Sun-dial, and not that by the Clock that errs. We may justly complain of, and bewail the evil *genius* of the times and men, that if they can hear novelties every Lords-day from some ambulatory Preachers; and they also can vapour up and down with two or three Sermons calculated to serve any Meridian; do not either look for, or prize a setled condition of Ministry and Sacraments in the Church, but rather cry, So would we have it, *Let every man do that which is right in his own eyes.* And we little think that so many breaches and distractions are amongst us, because we seek not the Lord after the *due order*. It was an *old complaint*, that the coming in of the world into the Church was the decay of Christianity. While Emperors were Heathen, and persecutions of the very name Christian, were frequent, the Discipline was vigorous. When men came in to Christianity with no other resolution, than to suffer for it, and made

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account to ſave nothing by it, but their ſouls, the Diſcipline was able to keep them in compaſs: but when Chriſtian Emperors came in, and ſet the broad gates open to the world, then they throng'd into Chriſtianty for faſhion, intereſt, preferment; as all do now upon cuſtom, example, education: and hence is the decay and corruption of Diſcipline: Atheiſts, Epicures, Libertines, every one under form and colour of Religion, providing immunity and impunity for their own luſts. Which having ſaid, and thereby pointed with my finger to the ſore, which I cannot heal, I ſhall anſwer to the Queſtion.

1. That ſtrait is great, where there is not a juſt and orderly power to ſeparate or ſever the precious from the vile, to deny their bread to children, or to caſt the childrens bread to dogs, and there will be found a great deal of ſelf-denial neceſſary in this caſe. The affirmative command of giving the Lords bread to his children, and the negative command of not caſting pearls before ſwine, are both to be obſerved; and the only expedient that I know, is, that both Miniſter and People do the duty of their place, without uſurpation of further power, than they have by Gods warrant, and then all will be as well, not as it might, but as it can: and it was in *Hezekiah*'s Paſsover in the ſecond month, 2 *Chron.* 30. *Many in the Congregation were not ſanctified*, *verſ.* 17. *Many came out of the Tribes of Iſrael, which had not cleanſed themſelves, they did eat the Paſsover otherwiſe than* §. 2.

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it was written, verſ. 18. Here you ſee it was not ſo well as it ought, but it was as well as it could at that time; and therefore *Hezekiah* pray'd, *The good Lord pardon every one that prepares his heart to ſeek God, though he be not cleanſed according to the purification of the Sanctuary, and the Lord healed the people, verſ.* 19. And therefore to ſpeak more particularly to the point; I cannot counſel, but bewail the intermiſſion of the Lords Supper in ſuch Churches, where they are a number of worthy Communicants, at leaſt viſibly, though there be no power of juridical excluſion of the unworthy. The *Helvetian* or *Switzerland* Churches claim to be Churches, and have the notes of Word and Sacraments, though this order of Diſcipline be not ſetled among them; and I am not he that ſhall blot out their name. There is an expreſs command, *Do this*, and a very great obligation; There is an excellent benefit of this Ordinance, which if it ſtir up the thirſt of Gods people to deſire, or rather claim it at the Miniſters hand, I ſee no ground for the refuſal. I know the Sacraments of ordinary uſe were intermitted in the wilderneſs, wholly or moſtly, and they were recompenſed with extraordinary, 1 *Cor.* 10. but that aroſe on another occaſion than this I ſpeak of. For alas, how many Churches in *England*, or if you will, good Chriſtians in them, ſhall everlaſtingly be deprived of this high Ordinance, and the benefit of it; ſhall loſe this mark of a Church; and ſhall in effect be equally debarred of this Communion with

with Christ, as wicked men are, and that also not for any default of theirs, but for their unhappiness of being planted in a Vineyard that wants a wall or hedg?

2. A particular Church having administration of the Word and Sacraments, is not bound always to want a hedg, pale or door unto the Supper of the Lord, in case the Civil Power is not pleased to intermeddle or interpose in these affairs; but are (as I conceive) bound to use all warrantable means to preserve their society from infection and scandal, and the Ordinance from undue invasion, by giving up themselves to such inspection, as God hath intrusted it with, and themselves have chosen; and by associating themselves with other Churches of God, that the unity may be preserved of the Body of Christ; as the Arch is firm by the mutual support of the stones, and their joyning to the top-stone. For the Church is a body or society with which God hath deposited his Ordinances, and given it power to meet and assemble themselves together for performance of them; and it were a wonder that they should not have a power of exercising them in a right manner. §. 3.

I do not arrogate unto the Church any the least power of outward force, or coercion; for that belongs to him that bears the Sword: who if he do not give effect to the censures of the Church, yet they have their effect by the consent of the Church it self, *Ex Disciplina confœderata*, as they say; which is that by which

which be that consents to be of that body is subject to the Laws and Rules of it, and is cut off, if he prove a rotten member. To give light to this point, How stood the Discipline of Synagogues, from which I am apt to think our Christian Churches took much of their pattern? They had a power to discommon their own members, and it seems to me that their συνθηκη, or agreement among themselves was that which gave effect to their censures, *Joh.*9.22. And what is the government of Colleges, Corporations and petty Courts in Countrey villages, where the by-Laws and amerciaments and penalties are by agreement, not thwarting the municipal Laws of the Commonwealth? He that will enjoy the privileges and freedoms of such a body, must be subject to the Rules and Laws of that Society: and so the Christian Churches under heathen Emperors could do no more but disfranchise their own members from the privileges of the Church, of which body they had by their own consent come in to be members, and so submitted themselves to them. The Emperors gave not this power to the Church, but God who gave them his great Charter to be a City and Corporation of his own, did *eo ipso*, give them this power, without which they might be a *Cyclops* den, or *Chaos*, but not a regular Society. And upon this ground (as I conceive) the Apostle reproves the *Corinthians*, 1 *Cor.*6. & 1 *Cor.*5. for not doing those things to prevent scandal, which they were impowred and enabled

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to have done as a Church of Christians. And if any man had been of such stomach or disposition in those times, as not to have cared a straw for those Church-censures, so long as the civil power touch'd him not in purse, body, liberty, it was enough to proclaim him fitter for to be a Heathen, than a Christian. For it's admirable to consider, as it is most evident, That a Church-censure, a Suspension from the Communion of the Church wrought more sorrow, and trouble, and heart-breaking, than the fire and faggot of the persecution. In conclusion and upon the whole matter, as he said of the *Romans*, they must *redire ad casas*, return to their poor shepherd cottages again: So I say, that in case of this necessity, when the Civill power contributes not assistance or furtherance to the Church, she must consider the case of the Primitive Churches, and what intrinsecally belongs to her to do, as a corporation or body of Gods making, with no other power of self-preservation from scandals of members, but purging them out; nor from injuries of forreiners, but suffering.

3. Every particular member of the Church §. 4. ought to withdraw or refrain from such conversation with a scandalous brother, as may either give occasion of scandal to others, or infection to himself. The Apostle allows civill commerce or entercourse with Heathens and Infidels, if we live among them, and the bonds of naturall and civill relations or duties must be violated on pretence of Christianity: but

but an arbitrary, familiar and intimate society or fellowship with them that live or act scandalously, doth but soil our selves, harden them, and offend sober Christians. It's a caution much inculcated in Scripture, *Withdraw from every brother that walks disorderly*, 2 *Thes.* 3. 6. *Have no company with them, that they may be ashamed, vers.* 14. *Turn away from such wicked formalists as have no power of godliness, and under the form of it are so wicked*, 2 *Tim.* 3. 5. *With a brother that's scandalous, no not to eat*, 1 *Cor.* 5. 9. 12. *Them that cause divisions and scandals, mark and avoid them*, *Rom.* 16. 17. These, and the like expressions some Learned men draw into consequence, to prove that which we know rather the name of, than the nature of the thing, Excommunication. Others understood by them *Nullum actum privato majorem*, no act greater then private avoidance of company, which is that I now speak of. For in the primitive times, when the Heathens observed of Christians, how they loved each other, and when the Christians had in use certain remarkable testifications of this love, by their feasts of love, and holy kiss, &c. It was a mark or note of reproof and shame to be shunned and avoided by the brethren, for scandalous sin; and it was medicinal to him that was so avoided and in that regard a duty in conscience & charity to be performed. And I would that all distances created amongst brethren by passion and envy were reduced to this; then we should find, that though we had

Grot. de Imp. p. 231.

had not power to separate an offender from the Church, yet the separating of our selves from him, would work much good, and be in some measure an Excommunication. For it is certain, that a great part of the effect thereof lies in the *Non-communion*, or withdrawment of the people from him that's scandalous; and as certain, that if we flatter and encourage the sins of men by our familiarity and fellowship, Excommunication it self would be but a lost Ordinance, and of no effect. For it is my opinion, That if Excommunication, *greater and lesser*, as they are called, was in full proportion reduced into practice, yet except the people that are members of the Church did make conscience of imparting their fellowship to such as were cut off, it would be little better then a woodden dagger, and rather serve to create passion and fury than humility and shame in them.

4. The Ministers duty is by Doctrine to declare the sin and danger of undue intrusion to the Table of the Lord, which is a ministerial prohibition of the unworthy, a comminatory seclusion, though not juridical, a power of the Keys. And this is openly denied by none who speak out of conscience, and not unreasonable lusts. The Apostle in this Chapter takes this course in terrible expressions, pronouncing and denouncing judgment to the unworthy: other holy and famous Worthies of the Church in their generations, do rather thunder than speak. *Better* §. 5.

ter that a millstone was hang'd about his neck and be cast into the Sea, than that a man with an impure conscience take and eat this morsel, saith *Cyprian*, or the Author *De Cœna*. And so *Chrysostom* pours out himself in his Homilies and Sermons on this point with great sharpness, and accounts this which is done with the voice, a secluſion or keeping of men back (*Hom.* 13. *ad Hebræos*) and so it is, and may justly be called: for it is a ministerial prohibition of the unworthy. *Chrysostom* compares this sin with theirs that slew Christ; *Austin*, with the sin of *Judas*; *Ambrose*, with the sin of the *Jews*; *Basil* makes the Question, *Lib.* 2. *de Bapt. cap* 3. Whether it be ἀκίνδυνον, without danger to come not puged from filthiness of flesh and spirit; and answers it by the unclean persons coming to holy things, making that uncleanness τυπικῶς, typically to denote moral uncleanness, which I rather note for his sake that slights this Argument. And therefore let all Ministers be stirred up to use this prohibition the more, and the rather when other is wanting, in discharge of his duty to God and mens souls: which though it be not better liked than the practical secluſion, yet men are more patient under it, I hope out of conviction of conscience; and not because they may, notwithstanding this, lie still in the croud without that particular mark, which the actual secluſion sets upon them.

Pag. 467. *Hom.* 83. in Matth. *Hom.* 86. *ad pop. Antioch.* *Tract.* 62. in John. *Amb.* ad Heb. 10.

§. 6. 5. The Minister that dispenses the Sacrament by giving it into the hand of the Communicant may in this case with more reason

reason suspend his own act, and withdraw his hand from one that he sees and knows to be a scandalous person, as he might do in case a Turk, Jew, or excommunicate person should intrude unto the Table of the Lord: in which case, *viz.* of Excommunication, *Calvin* saith, *He would die rather than reach forth his hand to give the Sacrament to such an one.* It's true, you will reply, This may be done in the case of such as are debarred by the Church, but not in the case of a scandalous sinner, not yet so judged? For answer to which Objection, I say, That indeed there are men of great renown for learning and holiness, that hold, *If a Minister know a man unworthy, he must yet receive him, because he cannot manifest it to the Church. If a man's unworthiness be notorious, and yet not so judged by them that have Authority, he must administer the Sacramental Sign to him, not as one worthy or unworthy, but as one as yet undivided from them.* And the truth is, the Minister alone, singly as a Minister, hath not by warrant of the Word, the power of Excommunication or Suspension in his hand, as is generally holden: nor will I dispute, but this with-holding of his hand from actual giving of the outward Signs, is no act of censure, no suspension of the person, no casting of him out; but as those that allow it say, *An Act of liberty, as a Physician's not giving drink to an hydropick person, or the with-holding his own Sword from a furious man, for the time of his rage*; and (as saith the Author

Hooker's Pref.

Object.

Answ.

Mr. Ball. Trial, page 205.

Grotius de Imperio, pag. 230.

last cited) *a Minister may do this by the same right whereby he doth by Doctrine declare such a man's incapacity, or whereby a private Christian withdraws his fellowship or society.* Nor otherwise can *Chrysostom's* charge to Ministers to hinder the unworthy, (which he presses in his 83. *Homil.* on *Matthew*, on pain of being guilty of their bloud,) be understood; for it must be ment of such scandalous sinners known to them, but not so judged by the Church, they being kept from access, or sight of the holy mysteries in his time by the censure of the Church. And I as little doubt of the judgement of many learned men, or of the intention of the Church of *England* in the Rule given to the Minister before the Communion in the case of some emergent scandal at the present time. Nor do I conceive that any learned man would deny this liberty to a Minister, to with-hold his hand from some Man-killer, Drunkard, Perjured, *&c.* that hath been convicted before the Civil Authority, though no censure of the Church be against or upon him. Nor is that charge given to *Timothy* very far from proving it, *Lay hands suddenly on no man, Be not partakers of other mens sins*, 1 Tim. 5. 22. if the Rule of Analogy or proportion may be here allowed. And I believe, that had not the profit of the Courts more swayd then point of conscience, this Suspension of Act had not been a crime. For the School-men generally allow the Minister to deny the Sacrament to any that is in mortal sin, if it be

Durand. *part. 4. Dist. 9. Quest. 5. aliqui.*

be but notorious by evidence of Fact. And ſo much for this point, which I have ſpoken the more unto, becauſe it is a Queſtion that may often come to hand, even in our times, and the places in which we live; and only with this intention, that I would have the Sacraments on their wheels, and yet ſo that their mal-adminiſtration bring not epidemick judgements upon us, as the receiving unworthily did on the Church of *Corinth*.

CHAP. XX.

Whether a Godly man lawfully may, or ought to stand as a Member of, and hold Communion in the Ordinances of God with such a Congregation as is mixt (as they call it) that is, where men visibly Scandalous in Life and Conversation are mingled with the Good in the Participation and Use of Divine Ordinances? Or, Whether this Mixture of Heterogeneals do not polute the Ordinances, and the Communion to the Godly, so as they are concerned to Separate from such Communion.

§ 1 BEfore I make particular Answer to this Question, I must tell you, That all serious and weighty Christians have cause to lament the levity and inconstancy of people of our

our times, and the ſpirit of Separation which ſo eaſily puts them upon wing to practice and plead for ſeparation, as they did for Divorce upon every cauſe, *Math.* 19. 3. There are many make but a humour of it, being ignorant of the greatneſs of the ſin of renting aſunder the Unity and Union of the Body of Chriſt, which *Chryſoſtom* aggravates, and recites a ſaying of a holy man before his time, (he means *Cyprian*) τὸ δοκοῦν εἶναι τολμηρὸν, which might ſeem a very bold ſpeech, and that is, *That the blood of Martyrdom cannot waſh off this ſtain, which many account an ornament, not a ſin.* Among other principles of ſeparation, this which I have now to ſpeak unto, that we may excommunicate our ſelves from God's Ordinances (if men of wicked Life be not excommunicate) for fear of pollution by them, is *Donatiſtical*, and urged by *Parmenian* the *Donatiſt*, and anſwer'd by *Auguſtin* many hundred years ago, and now retrived and revived, being called a new truth, as we commonly call a new faſhion, that which lately came up, though about forty years ago, or in our memory, it was a faſhion laid aſide and rejected. And the truth is, That the reaſon of this Separation ſeems plauſible to eaſie capacities, ſuch as the Apoſtle calls, *Rom.* 16. 17. ἄκακοι, *the ſimple*, beeauſe it pretends to ſet up holineſs, both of Ordinances and people; but if it be weighed by the ſtandard of Scripture, will be found too light, and the two ſorts of complainers directly oppoſite to one another,

Homil. 11. *in* Epheſ.

Vide cap. 21. Epiſt. *ad Parmenianum & alibi.*

will be found erroneous; both they that complain of any hedge at all about the Sacrament; and they that complain, and therefore separate because the hedge is not so sufficient as may keep off every undue intruder.

Let us then by Scripture Rule lay down the Answer to this Question, and that orderly, and in certain *Theses*.

§ 2. First, I shall grant, That the very notion and nature of the Church denotes a separation; God separates his Church from Infidels, and them that are extraneous and strangers to the Covenant: He separates them to be his *inheritance, his peculiar treasure above other people*: and they also do and ought to separate themselves from communion with Devils in idolatrous service and worship, *Nehem.* 9. 2. *Come out from among them, and be ye separate*, 2 Cor. 6. 17. This is not necessary to be *a local Separation for present*. There was a mixt multitude of uncircumcised people, *No just Proselytes* (as Mr. *Selden* saith) *with Israel in the wilderness after their separation from Ægypt; but this separation is moral or fœderal, God calls them, propounds the terms of his Covenant, they professedly submit and accept*, Exod. 19. 5, 8. and now they are separate, set apart, sanctified by dedication unto God and his service, and are called no more Heathens, Infidels; but Saints, God's people, Believers, Christians, or the like.

Levit. 20. 24. 1 King 8. 53.

De Synedriis cap. 2.

§ 3. Secondly, All that are thus separated by their professed submission unto, and acceptance of the Covenant are not true members of Christ,

Chriſt, or of his body. All the people, when God did but generally propound a Covenant to them, profeſſed with open voice their yieldance, and the Lord acquieſced in it, *Exod.* 19. 5,8,9. and the ſame people when they heard the particular Laws of that Covenant, profeſt again they would do them *Exod.* 24.3. and ſo it became, as we ſay, *Done and done* on both ſides: and yet he that ſhould affirm all theſe, though newly baptized to be truly regenerate, were very wide of the truth. For there are many reputative members that are in the viſible Society and fellowſhip of the Church and its Ordinances, that are but Jews outwardly, and they are, ſaith the Apoſtle, *no Jews*, and yet they are circumciſed and eat the Paſſeover, and communicate in Ordinances, and (if we will not be captious in words) are true members of the viſible Society, yet no members of Chriſt's myſtical Body, nor yet can they be diſpoſſeſt by us of their right unto Ordinances; for we have no judgement of their ſpiritual and inward Eſtates, nor any Command, nor any Rule to diſpoſſeſs them; nor any example of God himſelf, who lets the corn and chaff lie together *in area*, and ſeparates them locally *in horreo*, as *Auſtin* ſpeaks; and this body howſoever conſiſting of members *heterogeneal*, yet being taken together in groſs or in the lump, hath very ſublime and honourable compellations, both in the Old Teſtament, *A holy Nation, a Kingdom of Prieſts, God's ſpecial treaſure*; and in the New, *The Kingdom of* Exod. 19. 5, 6, &c. Math. 25. 1.

God, the Kingdom of Heaven: for so the Gospel-net, that contains both good and bad, is called; and so the whole knot of wise and foolish Virgins; and yet it's plain, that in this Kingdom there are children that are to be cast out, and scandalous persons for Doctrine, and them that work iniquity for Practice that are to be gathered out at last, *Mat.* 13. 41.

§ 4. Thirdly, Whereupon we grant, That it's rare and hard to find a visible Church in any Age or time that was without corruption or mixture of good and bad in it. They that talk of purity of Churches, may more easily find in the world a body that hath never a freckle or spot, than a Church without corruption, and yet both a body and a Church be beautiful for all that. The Scripture gives us a perfect delineation of the Church, as it ought to be in rules of faith and holiness; but yet shews us plainly, that it being God's pleasure, that the Net should gather both good and bad; it must needs be consequent, that many of those that are called are not chosen, *That all that are of Israel, are not Israel.* Had not this mixture served more to God's glory, even the glory of his inwardly discriminating grace, it is likely it had not been. So that as they say of the Hebrew, Greek, Latine, these Languages may be in pure books, but hardly to be found purely spoken by any Nation now in the world; so are the rules of faith and life pure and perfect in the Word, and yet not so perfectly observed by the visible Church. And if a man suppose that a

number

number or Colony of really holy persons might be pickt out of the Churches, and embody themselves into a Church, Are they sure this would be answerable to their fancy? did not the *Donatists* dream so of themselves? And what may one think of their children in time? Doth not the purest seed we sow come up with straw and chaff? If they hold Communion with the visible Church, Is it not all one? If they do not, Is it not worse and more clearly without warrant?

§ 5. The *Church may be corrupted* many ways in *Doctrine, Ordinances, Worship*, and this I account the worst, because it is the corruption of the best, as the corruption of blood that runs through all the whole body, the poisoning of Springs and Rivers that run through a Nation, is worse than a sore finger in the body, or a field of thistles in the Nation. And there are degrees of this corruption, the Doctrine in some remote points, *hay and stubble upon the foundation*, the Worship in some rituals or rites of mens invention or custom. How many Scripture Churches do ye find thus corrupted, and yet no Separation of Christ from the Jewish Church, nor any command to the godly of *Corinth* (in the Provinces of *Galatia*,) or those of *Asia* in the *Revelation*? I must in such case *avoid the corruption, hold the Communion: Hear them in Moses chair, and yet beware of their leaven.* But if corruptions invade the fundamentals, the foundation of Doctrine is destroyed, the worship is become idolatrous, the leprosie is gotten into the

the walls and substance of the house: and, which is above all, If the Church impose such Laws of their Communion, as there is necessity of doing or approving things unlawful, or I am ruin'd and undone, then must I either break with God or Men, and in that case, *Come out of Babylon.* The Churches of Protestants so separated from them of *Rome*; it was a necessary and just Separation, the Laws of their Communion were ruinous to the soul, if we held it; to the body and life, if we held it not.

§ 6. In sum then, and in conclusion of this part about Doctrine and Worship, which is but upon the bie to the Question. If a corrupt Church, as *Israel* was, have their Ordinances according *to the pattern in the Mount*; If it may be said, as *Peter* to Christ, *John* 6. 68. when some Disciples separated themselves, *Thou hast the words of Eternal life*; If as Christ said in matter of Worship, *John* 4. *Salvation is of the Jews*; then, as he said, *Whither shall we go?* Why do we separate? And yet I would not be mistaken by the simplest man, as if I accounted it separation, if a Christian hear a Sermon, or receive the Sacrament in another Congregation. For he that takes a meal at another Table doth not thereby separate from his own house. Or if a Christian at liberty to dispose his dwelling, shall remove and sit down under more fruitful Ordinances I account not this secession a Separation, no more than if being sickly, and having not health in the City, he remove his seat into the Countrey,

Countrey for purer air, becauſe in ſo doing he removes from the City, but renounces not his freedom therein, nor diſclaims, in like proportion, the Communion of the Church.

§ 7. *Of Separation.*

§ 7.

But now to the point of *Separation*, becauſe there are found, not kept in the Communion of the Church, but not caſt out of it, ſome ſcandalous for life and converſation, viſibly unworthy of the ordinance of the Supper. (For let it be granted, that in *Adam*'s family there be a *Cain*, in *Noah*'s a *Cham*, in Chriſt's a *Judas*; and if *Cain* go forth, yet *Adam* doth not, *Noah* doth not, *Chriſt* doth not.) Let them be ſeparated, let not me ſeparate my ſelf; Let the wicked be diſcommond not the godly, for the godly are in the right, and may ſtand in it as a man at his own table, or in his own houſe, or in his own ground. If others that ought not do intrude, it's they that muſt be excluded, for they are treſpaſſers, not he that's owner and in his right. It's very true, ſay you, but they are not caſt out. I anſwer, There may be ſufficient cauſe to caſt out obſtinate ſinners, and yet not ſufficient cauſe for me to leave the Church. I find that God accepts of ſuch that ſigh and cry *for all the abominations that are done in Jeruſalem*, Ezek. 9. 4. That God commands us, *To have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather*, Epheſ. 5. 11. That he wills us, *To withdraw from*

from them that walk disorderly, and commends it, 2 *Thess.* 3. 6. That he bids his people, *Plead with their Mother, plead*, Hos. 2. 2. These are duties for private Christians to perform in this case; but I find not that they must separate from Communion in Ordinances upon that cause. For I pray you consider,

1. Haply there is no Rule in the Word, or no proof by sufficient evidence of the Fact, or no competent Authority by which such a sinner, as thou instancest in, may be cast out: And shall this be done disorderly? Shall one disorder be rectified by another?

2. Thou for thy part hast no power to cast him out, and every member must not usurp and snatch the power of Excommunication to himself; for then as he usurps the Sacrament, so thou usurpest the Keys, he unworthily, though unlawfully.

3. It may be the sin of the Church that such are not cast out: but is that sin a just cause of thy Separation? *I have a few things against thee, thou hast them that hold the Doctrine of Balaam, thou hast them that hold the Doctrine of the Nicolaitans*, saith Christ to the Church of *Pergamus*, Revel. 2. 14. 15. *Thou sufferest that woman Jezabel, to seduce my servants and commit fornication*, saith he to the Church in *Thyatyra*, vers. 20. *but upon the rest that are free, I put no other burthen, hold fast till I come.* But where is any separation commanded in this case? Not any. And for the Church of *Laodicea*, whose temper was so loathsome, as her self is threatned to be *spued out*,

out; from which (ſaith Mr. *Brightman*) who would not think of flying very quickly, meaning by his parallel the Church of *England*; yet becauſe *Revel.* 3. 20. *The Lord ſtands at the door and knocks*, is preſent with, and by his Ordinances to all in this Church, therefore doth that Holy man mightily inveigh againſt their wicked and blaſphemous errour (ſo he calls it) that fell away from this Church. *Will they be aſhamed* (ſaith he) *to ſit down there where they ſee Chriſt not to be aſhamed? Are they holier and purer than he? Can they deny themſelves to be believers in Chriſt, before their ſeparation from us? Came it not by our preaching*, &c? *Adi locum.*

And indeed the Argument is conſiderable, If God afford his Communion with a Church by his own Ordinances, and his Grace and Spirit; It would be unnatural and pievish in a child to forſake his Mother, while his Father owns her for his Wife.

Fourthly, The preſence of wicked men at God's Ordinances pollutes not them that are neither acceſſary to their ſin, nor indeed to their preſence there. If the Ordinances be polluted by the unclean, to themſelves it is polluted, not to me; *He ſhall bear his own burden*; *He eats and drinks damnation to himſelf*, 1 Cor. 11. 29. I come to the Sacrament, it is my duty and my right: Shall I ſin in ſeparating from Ordinances, becauſe he ſins in coming to them, and the Church ſins in not excluding him; The wickedneſs of *Eli* his ſons made men abhor the offering of the Lord

Lord, 1 *Sam.*2.17. but they transgrest in so doing: shall I go forth from the marriage-feast having a wedding-garment, because one comes in thither without it? Must not I *offer my gift at the Altar*, because another comes thither that should first go and be reconciled to his brother? Shall I leap out of *Noah*'s Ark, because a *Cham* is in it? Shall I separate from God's children in Communion of God's Ordinances, when it is not arbitrary, and at my liberty to do so, because I see a sinful intruder? I do my private duty by mourning, that such a one may be taken from among us, 1 *Cor.*5. 2. and yet perform my publick duty also. And therefore to avow Separation upon this ground, is,

§ 8. 1. To maintain a principle destructive to the communion of the Church visible, which is a body moulded up of Jews outwardly, and Jews inwardly (as I may say) and if one part destroy or pollute the communion of the other part, is not all ruin'd? Let a man but conceive in his mind, How this principle pursued would in the time of the Jewish Church have rouled and rooted out all visible Communion in Ordinances out of the world? And if one incestuous person not cast out at *Corinth*, had polluted the communion of the whole Church, and some one like sinner in another had done the like, had not all been polluted, and a ground of separation laid through all points of the Compass, till we had separated through the whole circle:

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2. An adventurous and bold assertion, that carries farther than we are aware; for why then did not *Judas* being to Christ a a wicked known man, pollute the communion to our Saviour at the Passeover and Supper? And why did not the wicked Jews pollute Christ's Communion in the Ordinances of God in that Church? And how could all the holy servants of God and Prophets in the Old, or the Apostles and Christians in the New Testament escape this pollution; it being well known that there were hypocrites, and such as being vitious under form of godliness, 2 *Tim.*3.1,2. remain'd in Church Communion?

3. A great mistake, for it grows hence, that as *Parmenian* said, *Si corruptis sociaris*, &c. If you be joyn'd or associate with corrupt men, how can ye be clean? And *Austin* answers, true: If we be joyn'd in society with them, that is, commit sin with them, or consent, or favour them in sin; but if a man do not this, *Nullo modo sociatur*, he is no way joyned with them. For it's not the *local* contract or *conjunction*, but the *moral conjunction* that defiles; and we are as morally separate and sever'd from them when they are at the Lord's Table, as if they were in place distant. It's they that joyn with us in our profession, not we with them in their sins: if their profession be hypocritical that infects not us, for *spiritually infected we are not by contagion but consent*: Nor do we profess our selves to be of one body with them, any otherwise then all that commu-

*Lib.*3. *c.*21.

1 Cor.10.17.

communicate with hypocrites do, *viz.* upon ſuppoſition, that they are, as they profeſs, members of the body, which if they be not, our profeſſion is not falſe, but theirs is: and yet I confeſs, that thoſe are beſt Churches, where the preſumption of godlineſs in the members, is moſt reaſonable.

§ 9. In ſum, and for concluſion, we defend the communion of the viſible Church in God's Ordinances, but we defend not the ſin of them that *profeſs to know God, but in works deny him.* It was a ſad complaint of *Salvian* long ago, *Præter pauciſſimos*, &c. Beſides ſome few that ſerve the Lord in Spirit, *quid eſt omnis cœtus Chriſtianorum?* Oh that they would free our Communion from this execution by amendment of their lives: and that the godly would as the School ſaith, *Abuti alieno peccato*, make good uſe of other mens ſins and their own; for even they are mixt perſons (as I may ſay) having fleſh and Spirit, as well as our Churches are mixt of good and bad: and that they would ſtir up their graces, to be the better for other mens ſins, and perform the duties required of them at ſuch a time, and not give way to thoughts of Separation, which pulls a good ſtake out of a rotten hedge, where it did more good by ſtanding, than by removal. *For unto the pure all things are pure, but to them that are defiled and unbelieving is nothing pure*, Tit. 1. 15. whereby it is plain, that what is impure to them that are defiled, is not made impure to them that are pure, and ſo I conclude with this recapitulation.

De Gubern. l. 3.

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The Separation of the Church from wicked men and infidels, by Gods calling and Covenant with it, is as neceſſary as the profeſſion of faith and holineſs. The Church, her Separation, or caſting out of obſtinately wicked men from her communion, is defended for the recovery of lapſed members, and the avoidance of infection of, and ſcandal to her ſelf. The ſeceſſion of thoſe good people from the Idolatry erected by *Jeroboam* to worſhip at *Jeruſalem* is allowed, 2 *Chron.* 11. 16. The Negative Separation, or the not communicating the woſhip of *Baal*, not ſo much as by knees or lips of thoſe ſeven thouſand in *Iſrael*, is liked of by the Lord, 1 *King.* 19. 18. The avoidance of private familiarity with ſcandalous ſinners, is often commanded, *ut ſupra*. The flying of Gods people out of *Babylon*, where Idolatry is maintain'd by force and tyranny, is called for and required. The Separation of heretical and vitious members from the Church is branded with a black coal, *Jude verſ.* 16. *Theſe be they that ſeparate themſelves, ſenſual, having not the Spirit*, which above all men they pretend unto. But the ſeparation of the godly from Gods Ordinances, becauſe of the corrupt lives of ſome in the Church, is no where by any ſyllable of Scripture allow'd or countenanc'd, being contrary to the example, and not warranted by command of Chriſt or his Apoſtles, and it's a vain pretending to a holineſs above their Rule or their example. All that I would, is an *Order* in the Church, I

should rejoyce to behold, as saith he, *your order, and the stedfastness of your faith*, Col. 2. 5. which too many too much slight and undervalue; for as one said, *Order in an Army kills no body, yet without it the Army is but a rout, neither able to offend or defend*; so haply order in the Church converts no body, yet without it I see not how the Church should attain her end, or preserve themselves, in begetting or breeding up souls to God.

CHAP.

CHAP. XXI.

Whether the Lords Supper be a converting Ordinance?

THe third Question is, *Whether the Sacrament of the Lords Supper be a converting Ordinance?* There is a conversion of a regenerate man, from some fall or sin, as in that saying, *When thou art converted strengthen thy brethren*; and so a man that's godly may be often converted, that is, raised up from lapses and backslidings. Of this the Question is not; for this is but as the blowing in of the candle, when the flame is gone out, by exciting or wakening the fire that yet glows in the week of the candle, which may be done by this Sacrament. But the Question is, Whether God doth offer or exhibit the first grace, for conversion of an unbeliever or unregenerate man; for as *Davenant* rightly saith, *The first faith must be given to an unbeliever, as the first light is that which comes into meer darkness.* Quest. 3. §. 1. Luk. 22. 32.

The Question is but an upstart among us, which hath risen on occasion of seclusion of

some from this Sacrament; and indeed quite overthrows it, if the Sacrament be a converting Ordinance. For upon this ground we may invite the most wicked to the Table, as well as to the Word, namely for conversion; and it were a great sin to prohibit any from the appointed means of their conversion,

§. 2. For answer to the Question, I premise, That, it is the Doctrine of *Whitaker*, that as the Word is the mean and instrument of grace, so is the Sacrament, in general; the one is applyed to the ear, the other to the eye. This is the difference, The Word begins and works grace in the heart, (*For faith comes by hearing*) but the Sacrament is objected to the eye, and doth not begin the work of grace, but nourishes and increases it; for faith is not begotten by the Sacraments, but only augmented. Thus he. The Doctrine of physical operation is exploded by all the orthodox; Sacraments do not work grace, as a plaister cures a sore, that's a blind conceit of ignorant souls, but God by them, or in their use imparts grace, as he did healing by the brazen Serpent. Now God by Baptism solemnly represents and seals to his people their planting into Christ. *We are planted by Baptism into the likeness of his death, Rom. 6. 3, 4, 5. And by one Spirit we are all baptized into one body, 1 Cor. 12. 13.* and therefore Baptism is called the Sacrament of our implanting, ingrafting, incorporating into Christ; and so is a Sacrament of initiation. *Ye are all Children of God by faith in Christ; For as many of*

you

you as have been baptized into Christ, have put on Christ, Gal. 3.27. God was pleased to have his Covenant sealed by Baptism, as to the first grace of that Covenant; as by Circumcision also under the Law, and so we are solemnly listed and admitted to be his, and called by his name. But then as to the grace of education of his children up unto maturity and ripeness by confirming them, and strengthening and causing them to grow, &c. He hath ordained another Sacrament, which is called the second, because it presupposes the first, as the Passover did Circumcision, and that is the Lords Supper, of which Learned *Hooker* saith, *The grace which we have by it, doth not begin, but continue grace or life: no man therefore receives this Sacrament before Baptism, because no dead thing is capable of nourishment; That which groweth must of necessity first live:* And to this purpose all our learned Divines have given their suffrage. And the Papists, though they differ from us in denying remission of sins in this Sacrament, in favour to their Sacrament of pennance, yet they hold it to be an Ordinance of nutrition, and so do all their Schoolmen; and so doth the Church of *England*, *The strengthening and refreshing of our souls*, &c. I need not number Authors or Churches. It is so plain a case, that I wonder they that have stood up in defence of it as a converting Ordinance, have not taken notice of it. There is an Army to a man against them; and the Ancient Christian Churches are so

Eccles. pol. l. 3. p. 536.

Concil. Trid. Sess. 13 c. 2. & 1. *an.* 5 & 11. Bellarm. *de Euch.* c. 17. l. 4. *Catech. sub. fin. Confes. cap de Sac.* c. 29.

clear in it, that they admitted no convert from the Heathen to either Baptism or Supper, till they had testified their faith and repentance, nor were they called *fideles*, till they were baptized and admitted to the Supper, whatsoever knowledge, faith or repentance they showed before.

Let me first clear the state of the Question, and then give you the Reasons.

For the first.

First, I do not deny that a man having some knowledge of the Gospel, and visibly professing it (for I do not think that any doth imagine that the very popping of the elements into a meet Heathens mouth may convert him) may be truly and really converted at the Sacrament, for who shall lock up the hands of the Spirit, so as the Laver of Regeneration, and the renewing of the holy Ghost, *Tit.* 3.5. the work of the Lord, and a mans eating and drinking may not be together? Or do we think that this time and conversion are incompossible? No, I think not so; Nor do I question or doubt that the Word of God adjoyned to the Sacrament, it being accompanied with the Gospel promises, and the lively painting forth of Christ, may not work conversion.. For why the word out of a Pulpit, and the word at a Table, or in any other place, should not have this same effect, I see not. You will say, This is the cloathed use of the Sacrament, the administration being accompanied with the Word, and so still it is the Word that converts. But what will you say to

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the naked use and application of the signs, that is, the act of distribution, *Taking*, *Eating*, *Drinking*, Do these convert or confer the first grace? I answer, I am not curious in delivering the very nick of time of mans conversion; I affirm not, that so it is, nor deny that so it may be, *The wind blows when and where it listeth*. This yet is not the Question; "But "whether there be found any declared intention, any institution and appointment of "God, that this Ordinance shall convert "souls; or hath made it apt for that purpose, so as we may look for such efficacy "from it by vertue of Gods institution thereof to this end? For it is a meerly positive Ordinance, and the effect or efficiency must be expected in virtue of the appointment and institution; and I cannot assent, that the institution of the Supper promiseth this effect.

Greg. de Valentia, and others of the Schoolmen, distinguish between the primary, and *per se* effects of the Lords Supper, and these that are *per accidens*, not of institution, among which he instances the conferring of the first grace; and so *Vasquez* saith, that he doth not hold, *That this Sacrament conveys the first grace by virtue of institution or appointment to that end*; and yet cites *Bonaventure*, that the first grace may be given here *secundum misericordiam*, of Gods meer mercy, not *secundum institutionem*, according to the institution of the Ordinance: And this I say in answer to the Question. But doth it follow

De efficacia Euch. quæst.

Vasquez. *Tom.* 3. *Disp.* 205.

hence, that therefore all may come, be invited, or admitted, because we say, converting by the Lords Supper, is that which God *can* do, not what he hath promised or declared that he *will*? *Praeter*-intentional or accidental effects give no ground to seek them at such a cause as is not ordained to work them, though haply some have been converted at that time. Must a man that seeks a Kingdom be sent to seek his fathers Asses, because *Saul* heard such news at such a time? Must we run a man thorow with a Sword to save his life, because one did so once, and let out a secret Impostume? Because some Minister hath been converted at his Ordination, Is therefore the laying on of hands instituted for that purpose? Because a man hath been converted at his marriage, where the Sermon and benediction have wrought on him: Is therefore marriage a converting Ordinance? I might add a great deal more for illustration of this point, if I questioned your apprehension.

Secondly, There is difference to be made between the qualifications of a man to his admittance to this Sacrament, and the qualifications of him unto the inward grace, benefit, or effect of it. If one be a baptized person, a knowing professor of the Gospel, against whom there lies no bar of notorious ignorance or scandal, though it appears not that he is truly regenerate and sincere in grace, yet he hath admittance, he claims upon such a right, as the Church cannot justly disallow, no more than an *Israelite* circumcised & clean

could

could be debarred the Paſsover. But as to the effect and benefit of the Supper to his ſoul, there is required more than ſo; even true faith in Chriſt, and regeneration, that he may exerciſe ſuch graces as the benefits are promiſed unto, and come to the Seals of the Covenant with the condition of the Covenant. The wiſe Virgins cannot forbid the fooliſh from waiting with them, for they have lamps as well as they, but the Lord ſhuts the door againſt them from entring in with him, for their oyl was out. Glory not in this that the Church admits you to the Table, but labor for the grace to feed upon the dainties ſet upon it: many have the liberty to uſe it, that have not the benefit or effect of that uſe; many have a hundred times taſted bread and wine, that never once taſted the body and blood of Chriſt.

§. 4. *Reaſons proving the Lords Supper not to be an Ordinance appointed for converſion.* §. 4.

The Reaſons proving the Lords Supper not to be an Ordinance appointed for converſion. *Reaſ.* I. *Tom.*3. *Diſp.* 205. *c.* 4.

The firſt is that of *Vaſquez No effects can be aſcribed to this Sacrament, which fall not under the ſignification of it; they cannot, do not exhibit any grace, but what they ſignifie or figure out: the ſign and the thing ſignified are not ſuch ſtrangers, as that one thing be ſignified, and another wrought. The Rock that followed them doth not ſet forth Chriſt for meat, nor doth the Manna ſet forth Chriſt for ſpiritual drink. What can be expected in Circumciſion, but*

but the cutting off native corruption or concupiscense? What in Baptism of water, but the washing away the sorder or filthiness of our nativity, or fleshly birth? Now the conversion, of a sinner is not signified in this Sacrament or sealed, there is no outward element that sets it forth to us; and why so? Because it is instituted in bread and wine, eating and drinking; and is it not evident that all this speaks growth, nourishment, comfort, strength? But it speaks not the giving of life. Doth bread and wine give life to one that is dead? Can they congruously signifie the first grace of spiritual life? It's against sense and reason: but life is preserved and cherish'd, and continued by them, and therefore this Sacrament is set forth (saith *Durand*) under the form of nourishment. If you say, But here is Christ set forth, who is our life as well as our meat, he gives, and he maintains it in us: True, but he is set forth in this Sacrament as the one of these; he doth both, he begins life in us; but in this Ordinance, which is a Supper, his body and blood are set upon the Table for refection and nourishment of men that take, and eat, and drink, and they are living men. Meat is not set before dead folks, *My flesh is meat indeed, my blood is drink indeed*, saith he, and so is Christ here set forth. As the use of corporal food is not congruous, but to one that lives corporally: So, *&c.* Durand, *ubi supra.*

Durand. l. 4. Dist. 3. qu. 1.

John 6.

Reas. 2. The second Reason is taken from the institution, and the Schoolmen generally argue thence;

thence; for the end, use, benefit, effect of a Sacrament are undoubtedly learned by the institution, and the reason stands thus, *This Sacrament by the institution of it appears to presuppose those that reap the sweet and benefit of it to be converts, and in grace, namely to have faith in Christ, and to be living members, and if this be presupposed by this Ordinance, then it is not first wrought by it.* They must be in Christ, that have benefit by it, for them it is instituted and ordained, not for such as are out of Christ to bring them in, but for such as are in Christ to bring them up in him. To my apprehension that is clear, 1 *Cor.* 12. 13. *We are by one Spirit baptized into one body*, and then, *we are all made to drink into one Spirit.* And that's it which ye often read in Divines, That the Baptism of Regeneration is presupposed to the Supper of Communion: they are children whose bread this is: living members, and not woodden legs that are capable of this benefit. Unto admittance to the outward Ordinance Regeneration is not necessary, but unto the inward benefit and effect it is pre-required in some measure, and presupposed. The fatted calf is for the returning Prodigal; they are the friends of God that feed at this Table, *Communis mensa symbolum amicitiæ*, saith *Estius*, who also observes that *ad cibi sumptionem vita requiritur in sumente*, Life is presupposed to be in him that takes, and eats, and drinks; spiritual life in him that doth it spiritually. It is a communion of Christs body, and that presupposes union; the

Estius *in* 4. *Sen. cap.* 12.

the graft communicates not with the ſtock, until it be knit. Why ſhall we think it ſtrange that God ſhould provide ſome Ordinances for thoſe that are in grace already, wherein he and his may have communion and fellowſhip, and his very proviſion ſhows for whom he provides? It's abſurd to give meat and drink to dead folks, for they are no more nouriſht by it (ſaith *Bellarmine*) than ſtones. Chriſt promiſeth to ſup with him, and he with me. When? When the door is open'd, the voice heard, and Chriſt let in firſt, *Revel.* 3. 20. And ſo ye ſee the grace of Converſion is preſuppoſed to the benefits of this Ordinance.

Bel. *de Euch.* c. 18. *l.* 4.

Object. If any reply, *Here is Chriſt repreſented to us in his riches of Grace, his death and Sacrifice, and therefore this Ordinance may as well convert as confirm; and beget, as bring up.*

Anſw. The inſtitution muſt limit the uſe of Ordinances; this Ordinance of the Supper is a repreſentation of Chriſt, but *quo modo?* Of Chriſt dying, not riſing or ſitting in Heaven: ſo it exhibits Chriſt, but how? As meat and drink; and the end is not converſion, but Communion. So Chriſt was typified in the brazen Serpent, but how? As lifted up to heal the pierced ſoul of every one that believeth in him. Chriſt is all in all things, for every uſe; yet in ſuch and ſuch an Ordinance, he is of limited uſe, and limited by the inſtitution to be received to ſuch an end; or elſe all Ordinances may be confounded and tumbled together.

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The third Reason may be to shew, *That the Word is the only instrument of God to beget faith, or work conversion, and there are many expressions of Scripture, tending to prove it.* But you will say, I do but beg the Question in affirming it only to be so. And so having said enough already, I will not now stand to prove the exclusive, but only in a word, say, That the Word is the great Charter of Gods Covenant; his Covenant is to make us his, to entertain us as his; and so the Word is a seed of our new birth, and the milk or meat of our spiritual growth. Unto this Covenant or Indenture hang two seals, the one seals our engrafting and implanting into Christ, and that is Baptism; the other seals our fellowship with, and building up in Christ, and that is the Lords Supper; the whole Covenant is sealed by both, but respectively, the one looking at our first entrance and *admission*, the other to our progress and *consummation*. And both the seals are applied only to them that are in Covenant for their certioration and comfort that they are listed into the service of Christ, and that they shall be kept in constant pay.

Reas. 3. Each Sacrament represents some respect or mode of the Covenant, but seals the whole Covenant. *Ames. Medulla.*

I have given two Reasons, the one taken from the signification, the other from the end of the institution of this Sacrament, to prove that it is not ordained for a converting Ordinance: and have shown you, that though a man may be converted at this time, yet that proves not the institution of it to that end, no more than if a sick man be to take

take a medicine, and prayer be made for the prosperous success of that medicine, and by something suggested to the mind of that man by that prayer, whereby he is converted; therefore the medicine should be called a converting Ordinance: because the institution of an Ordinance leads on the denomination of it: and so have also shown you, that upon this ground mislaid and mistaken, we cannot allow of all unconverted mens coming or invitation. The Word is indeed a converting Ordinance, and therefore those that believe not, that oppose themselves, that are dead in sins, may be admitted and invited to it: If they come not *with* faith, they may come *for* faith; If they come unclean, they may yet come to be cleansed; but the Lords Supper is not of that nature. It is a more inward Ordinance, and presupposes some foundation laid by the Word, that it may have effect; the converting Ordinance must go before the confirming; the qualifications of a receiver are not the same with the necessary qualifications of a hearer; and (which I conceive Divines mean in part by requiring Baptism before the Supper) the grace properly sealed in Baptism is necessary to the obtainment of that grace which is properly sealed in the Supper. As Christ washed his Disciples feet before he celebrated and administred the Sacrament. It's true, God hath shewed us, that we should not call any man common or unclean, as *Act.* 10. 28. that is, *legally*, or unclean by his Nation, as if the distance and partition wall between

between *Jew* and *Gentile* was yet standing: but *morally* unclean there are still, and we may call them so; or else we must call evil good, and this uncleanness is not proper to the sinners of the *Gentiles*, but even *Jews* by nature; Christians (as I may say) by nature are many of them unclean, wherein I would not confirm them, but endeavor to wash them from it.

Object. And there is yet another offer made to prove an universal access to this Table, without limitation or restriction aforesaid, and that is this, *That the Sacrament seals to the veracity of God, the truth of his Covenant: the Articles thereof are true and firm, and the offer of them by God is serious and in good earnest to induce our faith thereto; and our acceptance; this Ordinance was appointed as a testification of the truth, and reality, and of the offer of the Promises unto us, and therefore why may not all come, here is no seal to a blank; The seal is to Gods Covenant, not our inherent graces; The Promises are true, the offer real whether we have faith or no.*

Answ. That the Sacrament seals the reality of Gods Covenant, and of his offer of, and proposal thereof to us, I allow as proper and good; That the Sacrament seals not my having faith, or the truth of my faith, I allow too; but if this be all the Sacrament seals, then it seals no more to a believer than to any man in the world; no more to a receiver than a spectatour. For whether I believe or no, by the relation that the seal hath to the Cove-

Covenant, it confirms and seals it, even as it is instituted in the Word for that purpose; As the Seal of a Bond, Deed, Conveyance, seals the truth of that Bond to all men, to the Witnesses, to the Jury, who are confirmed, that the Bond is true by the Seal. But there is a *further sealing*, and that is the Sacrament *seals the interest of a believer in Christ*, unto or in the Covenant and Promises thereof: As the Seal of the Bond seals the sum to be paid to the Creditor, and the Seal of the Deed seals the propriety and benefit and possession of the State convey'd; I say, to a believer the Sacrament seals this, as to no man else, for those words, *Take, Eat, Drink*, are part of the sealing use, or the applying use, and which puts this out of doubt, it's said, *This Cup we bless, is the Communion of the body and blood of Christ*; And what is that but participation? for as *Chemnitius* observes, The great thorn in a weak believer that disquiets him, is this, Christ is indeed full and sweet, the Promises true and precious, but have I any share? Have I any portion in them? Have I any right or interest? Now this is that which is sealed to a believer; and of it self though no man believe it, seals (as was said before) the truth and reality of the promise, and of Gods offer; for I shall not deny that. Now if a man through want of faith be not capable of this effect or use of the Seal, it is not for meer want of that capacity that he is prohibited the Lords Table; for then all unregenerate men, and all that were

Chem. exam. de Præparat. ad cœnam.

not

not converted ſhould be forbidden, which we teach not; but it is for ſcandalous and enormous ſin perſiſted in with obſtinacy and ſcorn; it is becauſe he hath not ſo much as a little beam of light, to know what he doth, or what danger he runs upon.

Nor can it be ſaid, that *confirming grace* afforded in this Sacrament is in *ſubſtance the ſame with converting*, & that which is confirming to one, may be converting to another, and ſo the Sacrament may as well afford one as another, being but ſtill the ſame grace. For this, it is a meer fallacy, and a ſtrain beyond reaſon. Let confirming grace be the ſame with converting, as every degree of heat or fire is of the ſame nature as the firſt degree; yet this Sacrament affords confirming, and not converting grace, *becauſe it preſuppoſeth faith in the Receiver*, whereby a further degree of grace may be beſtowed, and without that Faith, doth not impart any grace at all. As the life maintain'd by meat and drink is the ſame life; doth it therefore follow that meat and drink may convey life into a dead man, becauſe it maintains it in a living? No: it's true, the ſame life in a dead man would make him live, but the life maintain'd in a man by meat and drink is therefore maintain'd, becauſe there is a life in the man that can eat and drink, receive nouriſhment, by which the meat is made nutritive and lively, which otherwiſe could not be. And ſo there muſt be life in the Patient, elſe the Plaiſter or Medicine, if applied to a dead man, would not recover or ſtrengthen life. I

§. 6. *Object.*

Bel. *de Euch.* c. 18. l. 4.

Anſw.

deny not, but if the Sacrament could convey the same grace to a dead man, as it doth to a living, that dead man would live; but that it cannot do, because it works by way of nourishment, which the dead receive not.

Quest. *If nicities may be heard, we shall have no end; Suppose* (saith one) *a godly man fall into scandalous sin, and therein lie impenitent. Why do you not forthwith admit him to the Sacrament, which, you say, may help towards his conversion from a fall, though it convert not a man from the state of nature?*

Ans. I answer, That this Ordinance doth excite and quicken grace, by which a Christian may recover his fall; and yet, if I say, such a Plaister is good to heal a sore, it will not follow that therefore it must forthwith be applied: for there is proud flesh, and a rotten core first to be eaten out with corrosives, and then the Plaister may be used: so if there be such or such a sin under which a godly man lies, there is another Ordinance of God first to be applied, for destruction of the flesh, for to bring shame and confusion; and that is the casting of him out, the putting of him away from the society of the faithful, and when the corrosive hath wrought, then the Sacrament is to be applied for his strengthening and refreshing. 1 Cor. 5.

Having acquit my self of this Digression, I now return to the Point which I propounded and explain'd: before I took the turn which I have travelled, and am now in the ready way again.

CHAP.

CHAP. XXII.

Of Worthy and Unworthy Receiving; With some Cautions to prevent misjudging our selves in the Case.

§. 1. THE Point formerly propounded, *That this Sacrament may be received worthily, and it may also be received unworthily*, I mean *de facto*, worthily and unworthily refer to the manner of communicating; The Apostle expresses but the one of them, being led thereunto by the occasion at present, but having precisely laid down the institution of the Supper, which regulates the manner of receiving, he said enough to make us know what it is to receive worthily, and consequently (for the right line is judge of the crooked) what to receive unworthily; and therefore after he had laid forth the Institution, he brings in this seven and twentieth verse with ὥστε, *Wherefore*,

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CHAP.

CHAP. XXII.

Of Worthy and Unworthy Receiving; With ſome Cautions to prevent miſjudging our ſelves in the Caſe.

§. 1. THE Point formerly propounded, *That this Sacrament may be received worthily, and it may alſo be received unworthily*, I mean *de facto*, worthily and unworthily refer to the manner of communicating; The Apoſtle expreſſes but the one of them, being led thereunto by the occaſion at preſent, but having preciſely laid down the inſtitution of the Supper, which regulates the manner of receiving, he ſaid enough to make us know what it is to receive worthily, and conſequently (for the right line is judge of the crooked) what to receive unworthily; and therefore after he had laid forth the Inſtitution, he brings in this ſeven and twentieth verſe with ὥστε, *Wherefore*,

or *so that*, as concluding the manner of receiving from the very nature, use and end of the Ordinance.

I know *worthily* and *unworthily* are opposites, and sometimes competent to the same person at the same time, or in the use of the same element, either the bread or the Cup. Upon which last words you may ask me, *May a man receive the bread worthily, and the Cup unworthily?* And I answer, That the reading of this Text dis-junctively,

Estius *in loc.* *Whosoever shall eat this bread, or drink this Cup of the Lord unworthily*, which some of the Papists contend for in favor of their dry Mass, hath occasioned the starting of that Question, which yet I will not contend about in this place, but leave it to such resolution as may be given by the sequel of our discourse. For I naturally abhor the crumbling of Scripture into crumbs, when it is delivered to us, as the bread in this Ordinance is, not by crumbs, but by the piece. Three things I would have you bear in mind.

1. That these words refer to the manner of communicating, and consequently to the act, or actual receiving of the Sacrament; and therefore the Text saith, *He that eats and drinks unworthily*: these adverbial expressions denote the mode or manner of the act, and cannot be applyed to any man out of the very act.

2. That yet they connote some aptitude, or ineptitude, some fitness or unfitness of the person from whence this manner of the action

action doth proceed; as acts refer to some habit or disposition, whence they arise: and so we call a worthy or unworthy Communicant, one that hath, or wants such qualifications, or such frame of spirit, as is apt to bring forth sutable actions; and these qualifications, denominate the person antecedaneous to the act, as we call a valiant man, before we fight; a worthy Communicant, though not in the act. We need no place of Scripture to name a Communicant worthy, or unworthy; for if it denominate the act worthily, or unworthily, then Logick and Reason will suppose an aptitude or disposition of the person whence this act comes.

3. That howsoever in our English use, and so in the Latine, we mean by *worthiness* and *unworthiness* of some person or action, an *extraordinary perfection* or excellency, or an *extraordinary poorness* and baseness, yet here the words must be interpreted relatively, that is, in relation to the Ordinance; and so they import no more then fitly, condecently, answerably, becomingly, or contrarily. If the manner of eating or drinking be answerable to, and becoming of the Ordinance, being such as the exigence and nature thereof doth demand or bespeak of us, then we receive it worthily; for as you cannot tell, whether a man act a part well, unless you know what part it is, the πρεπὸν or *decorum* whereof must be observed; and as a picture may be very curious & lively, & yet very false, if it answer not the prototype; so that eating

or drinking which is according to the Ordinance or demands thereof is worthily, and that which is not answerable is unworthily; and thus the word is to be interpreted, when we read of *walking worthy of God, worthy of the Gospel, or as it becometh Saints*, &c. So that to receive this Sacrament in that holy manner, and to that end with such spirit and affection, as the institution or nature of the Ordinance calls for, is to receive worthily: *Certa norma est ipsa institutio*, saith *Chemnitius*.

Exam. de præpa. ad Euchar.

I have recommended to you the sense and meaning of the words, and before I go further will infer from them two or three Corollaries, or Cautions requisite to stand in the front of my following Discourse for prevention of mistake of my words.

Caut. 1. I would not measure or judge of my *eating* and *drinking worthily* or *unworthily*, by the *success* I find afterwards, but by the *manner* of my receiving; for these words refer not to the success or after fruit, but the manner of the present act, as I have shown you. This Rule prevents a great deal of perplexity and trouble, which Christians create in themselves to their discouragement, falsly concluding that they have not, haply never have received worthily, because they find not the after-fruit answerable to their expectations; they find not such elevations of spirit, sensible joys, powerful conquest over their particular lusts and corruptions, not that vigour and increase of some particular

cular graces, which they in their expectation, (as it were) limited God to bestow upon them by the use of this Ordinance. I do not take off a Christian from waiting on God in the use of this Ordinance, for those benefits and graces which it's properly ordained to impart: but I deny the conclusion thence infer'd, *therefore I have not received worthily.* For it is the spiritual manner of the performance of the act, must be Judge of that, and not the sensible fruit and benefit actually enjoyed; for thou maist, as I may say, wrestle with God, as *Jacob* did, and yet the Text tells us, *by his strength he had power with God, he prevailed.* Oh, but he went lame away. True, *but he wept and made supplication to him, Hos.* 12. 3, 4. The Apostle *Paul* doth not find fault with his prayer, because it prevail'd not at first for removal of the *thorn*, nor with God neither; but he had his eye open'd to see the use of that thorn, like a corrosive to eat away the proud flesh growing, and that contented him; the stay of the thorn was answer to his prayer, when he saw the use of it, and was supported under it, 2 *Cor.* 12. 8. We look for Gods answer to us in our prayer, or in his Ordinance, as that man that lookt for the Sun-rising towards the East, whereas he that looked West-ward for it on the top of the high Tower or Steeple, saw it first. To see and to have the use of a sin or corruption, is a better answer of an Ordinance many times, than to be quit of it. For (as *Austin* says)

Proud hearts have need of sins, as proud sores of eating plaisters. As therefore to answer this point nearer home, and nearer the case it self; The Apostles that were near Christ at this first Sacrament, within few hours after it betray'd their weakness; they fled from him, they hid themselves, and the strongest of them took the greatest fall. Shall we say they communicated unworthily, because the success was so bad? No, for we must not measure altogether by that Rule, but by the manner of receiving; if such graces and affections be then set on work, as the Ordinance doth bespeak. It's well observed, that the recording of the sins of holy men in Scripture, is as profitable and useful to the Church, as the record of their graces are heroical acts. For as we look upon their graces, we are ashamed of our selves; and instructed to imitation; as we look on their sins and failings, we are not discouraged unto desperation; and the Scripture it self directs us to some such like use, *James* 5. 17. *Elias was a man subject to like passions as we are*, viz. *to like affections*, and to like fruit thence. It's Gods part of the Covenant to finish our faith and support our graces, to revive our spirits, and subdue our corruptions; it's our part to believe and walk humbly with God, not only in our conversation, but the use of his Ordinances. Let us mind our own part, and take comfort in the acting of grace at least, if we have not the desired benefit and fruit of Ordinances to comfort us. For were I to chuse, I had

had rather exercise grace in my communion with God, than enjoy a sensible rapture. I speak it to improve a Christian in his gracious actings, though I know withal that at last the fruit will fall into his bosom. For he that *goes out weeping, and bears precious seed, shall doubtless come again with joy, and bring his sheaves*, Psal. 126.6. And again, *Hos.* 6.2. *After two days he will revive us, in the third* (as Christ was raised) *he will raise us up, then shall we know, if we follow on to know the Lord*; in the mean time before this fruit be ripe, the very running of the sap is a certain sign the Tree lives. And so I have given you a measure or rule of judging, whether you receive worthily.

Secondly, Think not that the Sacrament conveys or contributes any thing to you as a *medicinal potion* or plaister. Doth the Physick work; and so the plaister, by an inherent or inward virtue in it self, not by any virtue in the Physician or Chyrurgian? So ignorant and superstitious people look on the Sacrament, they think it saves them, and does them good, they know not how; and so regard the matter more than the manner of receiving: they mistake Gods manner of working by Sacraments, and therefore regard not their own manner of receiving them; and are so fond, as if they could eat and drink away their sins, and had by very receiving this bread and wine quit all old scores, and were fresh to begin upon a new account, as the Papist thinks of his auricular confession.

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It is a very excellent profitable knowledge to understand how God conveys grace by the Sacrament. I speak not of understanding subtilties, but the plain and open use of the Ordinance. Now I cannot possibly conceive, how the elementals of *bread and wine*, can or do any otherwise convey to, or afford me any spiritual grace, but as instruments and means *by Gods meer positive appointment* and ordination, representing, testifying, sealing to me not only Gods reality of promise or Covenant in offering Christ, but my interest and propriety in Christ, and the benefits that flow from Union and Communion with Christ: and therefore that reviving, refreshing, increase of grace, power of mortification of lusts, Come no otherwise to me by the use of this Ordinance, than as it seals Christ to me, and by sealing Christ or the Covenant to me doth confirm faith, revive the heart, elevate the affections, strengthen resolutions, fortifie against lusts and temptations: for it is a sure Rule, The nearer applications of Christ to the soul and his benefits in way of taste or assurance, the more quickning grace of all sorts, follows thereupon; As the nearer approach of the Sun in the Spring, cheers up and revives all things that live, but things stark dead are as dead then, as in deep of winter. Let me convey this to you by a familiar similitude; A man hath an Estate; the Wool, the Wine, the Corn that grows out of that Estate clothes him, refreshes him, feeds him, but the Seal that confirms and assures this Estate

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to him, doth no otherwiſe cloath, or refreſh, or feed him; than as it confirms that eſtate to him, out of which all theſe do riſe. And by this you may plainly underſtand how grace is conveyed by this Sacrament, which doth Seal up to you, and aſſure you of Chriſt, and the Covenant of promiſes in Chriſt, out of which all theſe graces grow and flow. Do ye underſtand this? Then it follows,

1. That for any man to imagine that the very eating and drinking this bread and this Cup ſhould cure and heal his ſoul, is as fond as to think the very ſeal or wax of a Deed ſhould either feed or cloath him: for in that caſe it's not a ſeal, but a piece of wax. How infinitely do our common people undervalue this Sacrament, that make but a piece of holy bread of it, which is an exhibition of the body of Chriſt? as they that value a ſeal by the worth of the wax, and not by the Eſtate thereby confirmed.

2. That it's abſolutely neceſſary to bring to this Sacrament, that grace which is neceſſary to the receiving of Chriſt himſelf, *Quid paras dentem?* What do the providing of teeth to eat? (ſaith *Auſtin*) of what avail is all outward preparation? The thing that is exhibited to us is Chriſt his body broken, his blood ſhed, Chriſt dying: Chriſt a Sacrifice offer'd up to God is here commemorated, and is here offer'd, and that inward grace which is neceſſary to receive and cloſe with Chriſt, muſt be brought with you. That grace is found by and from the word, and

that

that grace must be used here, and exercised. The Covenant requires it, and the Seal is the Seal of the Covenant; You cannot take the Seal and leave the Covenant, you cannot enter Covenant without faith and repentance, you do but expect that the Seal should seal a lie to you, if you expect remission of sins to be sealed without your faith in Christ. It's as impossible that the Word and Sacrament should be opposite, as that the Covenant and seal thereof should disagree. As therefore if one would know what a seal conveys or confirms, let him read the deed, and the conditions of it, and it is learn'd. So if you would know what the Sacrament seals to you, hear what the Word saith, Mercy and Grace to a Believer in Christ, and to no other, which he that will receive from this fountain, must bring his vessel with him: for *qui fide vacuus, foras manducat non intus, dente, non mente*, August.

Chem. Exam. &c. Corolla. 3. Thirdly, Be not frighted with the sound of this Word *Worthily* or worthy Communicant, but labour to understand the least and lowest manner of receiving worthily; for we wrong our comforts, when we make that which is the measure of growth to be the measure of truth of grace, and judge of the life of the tree, not by the bud, but by ripe fruit; and here consider,

§. 3. 1. That words of high sound, in vulgar and common acceptation, when they come to be undertaken in a Gospel-sense and notion, do shrink into a meer contemptibleness with worldly wise men. For as the Gospel useth some Greek words in a sense unknown to eloquent

eloquent prophane Authours, ſo it hath a notion of *Bleſſedneſs*, *Perfection*, *Glory*, *Worthineſs*, which reliſhes not the palate, nor bears any ſhow in the word. If *Ariſtotle* deſcribe bleſſedneſs, what a deal of humane perfection and accompliſhments of fortune doth he croud into it, for which he is derided by other Sects? But if Chriſt deſcribe bleſſedneſs in the Goſpel, what do you hear of, but *poverty of Spirit*, *purity of heart*, *meekneſs*, *mourning*, *ſuffering for righteouſneſs ſake*, wherein there is no more ſhew of bleſſedneſs to a worldly man, than there was in Chriſt of Majeſty to *Herod* and his men of War? So perfection in Goſpel phraſe is a diſclaiming thereof, and ſenſe of our imperfection, *Phil.* 3. 12. *And the Spirit of glory reſts upon you that ſuffer*, 2 *Pet.* 4. 14. And your *worthineſs* is rather the ſenſe of your unworthineſs. Thus the Goſpel conſtrues theſe high ſounding words: and the reaſon is, becauſe the Goſpel placing our righteouſneſs and our happineſs in the having of Chriſt, and taking every man utterly off his own bottom, doth thereby come to a new reckoning, that is not uſed in the whole world, and accounts them full that are moſt empty; rich that are poor: bleſſed, that are in their own ſenſe, or outward condition, miſerable; poſſeſſing all things, have nothing; and ſo in this point in hand, according to *Luther*'s paradoxal expreſſion, which our *Whitaker* approves,

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is Est optime dispositus, qui est pessime dispositus; He is most worthy that is most unworthy, *viz.* that is sensible of his unworthiness.

Whitak. de Sacra. p. 658

2. If this *worthiness* of a Communicant should be imagin'd to signifie any meritorious or proud congruities of our virtues, works, righteousness, it would be the greatest unworthiness that could be; What should such proud creatures come to a Sacrament or memorial of Christs death, having no sin to be expiated by that death? *Thou saist, I am rich, I stand in need of nothing; go anoint thy eyes that thou mayst see, Revel.* 5. This pool of *Siloam* is for such as have infirmities. Nor doth the Gospel require perfect faith, or perfect repentance or grace, for that's against the nature of this Sacrament, which is to last no longer than our imperfections and infirmities last, that is, until Christ come. So as there is no better Argument of our imperfection, than the command of growing in grace, so neither is any a fit patient for this medicine, but the weak and impotent, the doubting and complaining soul. The Gospel knows not the name of attainers, nor the thing. *Not that I have attained, or am already perfect, Phil.* 3. 12. This meat and drink is for growing children, which as the old Physician (*Hippocrates*) saith, must be often nourisht. How long might a man examine himself before he find this temper in himself, that he wants nothing? There can be no wonder that such an one is above Ordinances,

especially

eſpecially this, which though it be one of the higheſt Ordinances of the Church, yet is accommodated to the uſe of the loweſt believer. The Apoſtles communicated in it before the Spirit was ſent down ſolemnly upon them, they were but ignorant and raw, when Chriſt ſaid, *Take, Eat, Drink ye all of it.*

3. If thou haſt the ſeminals of grace mixt with a maſs of corruptions (as gold at firſt is mixed with much earth) there may be *worthineſs*; deſpiſe not ſmall things. Natural generation begins in a ſmall thing, a little drop, and ſo Regeneration. If there be ſenſe of ſin, if thirſt after Chriſt, there is ſomething. Thou art diſcouraged with thy daily lapſes; why *drink of this wine for thy often infirmities.* Thou art overborn with ſtrong luſts, come, and eat, and drink to nouriſh thy weak graces; keep them alive to *fight*, though they do not *conquer and triumph.* Thou canſt not ſay, thou haſt faith, but canſt thou feel thy want of it, and mourn for it? This ſmoak comes from ſome inviſible ſpark. Thou art not (thou ſayeſt) in Covenant, and the Seal belongs not to thee; but art thou willing to be in it, and come into the bond of the Lord? Is it the longing of thy ſoul to be ingaged into the ways of God, and diſenthrall'd from the ſweet bondage of ſin? In a word, let thy ſins and corruptions be ſtrong and violent, thy wants many, thy weakneſs great: let them be as thou ſayeſt, as thou feareſt; yet if there be a groaning

ſenſe,

sense, a longing desire of remedy, affections prizing of, and breathing after Christ; if there be a seed of God in thy heart, which is kept alive in the midst of so much corruption, by no less a miracle than if a spark be kept alive in the sea; then surely there is a Gospel-meetness in thee to be partaker of this Supper. Here is Christ cook'd ready to thy weakest and lowest faith in obvious materials of meat and drink: let not the *pride of any worthiness bring* thee, nor the *sense of unworthiness keep thee back.*

CHAP.

CHAP. XXIII.

Of Worthy Receiving, &c.

§. 1. I Now proceed to handle this point, *That this Bread may be eaten, and this Cup of the Lord may be drunk worthily.* It is the higheſt grace that the eternal God ſhould admit ſinful duſt and aſhes to be his confederates: that from his Altar he ſhould furniſh a Table for them, and feed them with that fleſh and blood which is *offer'd up unto himſelf a ſacrifice for a ſweet ſmelling ſavour*: Ephes. 5. 2. that he ſhould account them to eat and drink worthily, who account not themſelves worthy to eat and drink. *Merit* and *worthineſs* have both their due place; *merit belongs to the Sacrifice*, Chriſt Jeſus; *worthineſs to the Communicant*, who eats and drinks in ſuch manner as becomes the nature, and is anſwerable to the uſe and end of this Ordinance.

I ſhall come up to the manner of receiving worthily, by certain orderly ſteps: As

§. 2. *Of Preparation to this Sacrament.* §. 2.

1. *There is a certain peculiar preparation*

due to the celebration of this Ordinance; for where the manner is so contrary, as worthily and unworthily, and the effect of the Ordinance much depending upon the manner of receiving it, and the benefits so great, as communion of Christs body, the danger no less than of condemnation; reason will tell us, that there is a preparation requisite, that the fruit may be of the Tree of Life, and not of the Tree of knowledge of good and evil, *Eat and die.* It's either too much blindness or boldness to rush upon this Ordinance without preparation. Nature induceth not a new form without preparing the matter. Art as it helps, so it imitates nature; else that which is medicinal, may be mortal. Our Saviour did not only use, but honor preparations, when he fasted and pray'd in order to his great work. To the Passover there belong'd προσευχη, a solemn preparation: The Lamb was taken upon the tenth day, the leaven was enquired after and purged out; which if they have now no *obligation*, yet they have a *meaning*: and you use to have Sermons for preparation, which are but preparatives to preparation; they do but light the candle, but you must, as that woman, *Luk.* 15, 8. *Sweep the house, and seek diligently*; else Sermon preparation may (as I fear it often doth) go without soul-preparation. That word *vers.* 28. *And so let him eat*, tells us plainly, that somewhat must go before. The Papists distinguish of *preparation sufficient* and *probable*; but that

Gerard. de Sac. Cana, c. 23.

which

which is probable may be insufficient, and so no man be certain that he comes worthily. A fit dispute for such as would have meritorious preparations, so much fanctity as indeed needs no Sacrament; which therefore, they say takes away only venial sins. I would not bring so much to the Sacrament, as to look for little from it. Those that came to the Passover, 2 *Chron.* 30. 18. wanted the Sanctuary-purification, yet they prepared their hearts to seek God, *The good Lord pardon*, saith *Hezekiah*. Here was a preparation, with a *Dominus misereatur*, The good Lord pardon. I look for no preparation that shall not stand in need of mercy. If I see so much in my self, as makes my self empty, and that emptiness doth make me athirst for Christ, then I shall *not dispute my preparation*, but *deny my worthiness*, and yet come.

§. 3. *Of the outward manner of Receiving.* §. 3.

2. These words *worthily and unworthily*, as I have often said, express the manner of our receiving this Sacrament, and that *manner* is either *outward or inward*. The *outward manner* is either duly to *observe the outward Rites*, that are prescribed, without mutilation or addition, whereby the face of the Ordinance is defaced, and looks not like it self: or (which I intend) *such decent outward behaviour* as is suitable to the holiness

and reverence of the Ordinance. And if I be not deceived, the Apostle in this place taxes the rudeness and irreverence of the visible carriage, or rather miscarriage of the *Corinthians*, in the handling or celebration thereof; and therefore doth expostulates with them, *v.*22. *Have ye not houses to eat and drink in?* Doth that freedom of behavior become the Congregation, which you use at your own Tables? Is quaffing and jollity a becoming deportment? Is it not scandalous and offensive to use that liberty here, which is rather fit for an Ordinary, or a Tavern? Let me speak freely to you, we have almost lost that reverence, devotion, gravity, decency which formerly and anciently adorned the pulick Ordinances and Administrations. And our experience may teach us, that while we decline the extream of curiosity, superstition, pomp, and statelines, we incline to the other of irreverence, profaneness, loosness, sordidness. While we talk of *worshipping God in Spirit and Truth*, we exempt our bodies from adoration, and both forget that our bodies are part of Christs purchase, and the Rule that is infer'd thereupon, *Glorifie therefore God in your body and in your spirit*, 1 *Cor.* 6. 20. For do we not prophane our eyes by wandring, our tongues by talking, our faces by laughing and the Ordinance of God by all? I would there were not cause to wish that our publick meetings had more composedness of outward behaviour; but when sometimes, and in some places the Pulpit looks like

like a ſtage, and the houſe of prayer like a play-houſe; we may juſtly fear leaſt a *Corinthian* rudeneſs come up to the Lords Table alſo, and think it needful to reprove ſuch lightneſs, as is offenſive to ſerious devotion or common gravity. The Moraliſt his Rule to remedy lightneſs of carriage, is to ſet *Socrates*, or ſome grave man before your eyes: for the rudeneſs of the Scene was ſhamed and bridled by the preſence of *Cato*. We have a better rule, ſet God before you, *with whom we have to do*, who hath alſo promiſed to be *in the midſt of two or three that are congregated in his name*. Conſider that the Angels are Spectators and Guardians of your Aſſemblies; for that I take to be the plaineſt ſenſe of that ſaying of the Apoſtle, 1 *Cor.* 11. 10. and that other phraſe, *verſ.* 29. *of diſcerning the body of the Lord*, doth denote, not only a knowing, that the Lords body is repreſented by the bread (as it is commonly interpreted) but ſuch a minding of the body of Chriſt here repreſented and exhibited to our faith, as may produce a difference of our behaviour and carriage in the uſe of this Ordinance, from that which we uſe in eating of common bread, wherein men otherwiſe knowing (as theſe *Corinthians*) might fail and be defective. In ſhort, becauſe a looſe carriage is ordinarily an Argument of a looſe ſpirit, therefore I have ſaid this to compoſe the outward behaviour of Communicants to a ſutable comlineſs and decency in the uſe of holy Ordinances: *Hoc agite* is the old word.

§. 4. §. 4. *What is requisite to make a man fit for the Sacrament.*

3. By having those graces which are to be exercised, and set on work at the Lords Table, a believer shall try and judge of his fitness to come unto it. I shall shew you in the next, *That the exercise of grace is requisite unto the act of receiving worthily, but it is the having of that grace, whereby a man shall try and judge of his fitness to come.* For (I suppose) first, that there is some disposition or qualification, which gives capacity or meetness to come to this Table, as the word, *Let a man examine himself, and so let him come*, doth clearly prove. And then that this fitness or habitual qualification is the having or exciting of those graces which are to be exercised and set a work; as a Souldier is accoutred and furnisht with such weapons, as in fight are to be exercised and used. And therefore a Christian that would try or know his own fitness or worthiness, considers first what graces are to be set on work in the act of receiving, and then examines whether he have them before-hand or no. Plain sense and reason shews, that a dead man is not fit to eat and drink, because he cannot exercise any act of life, without which he neither eats, nor can be refresht; and therefore we must conclude, that there is an habitual fitness required to be in the person, that communicates worthily.

§. 5.

§. 5. *The pitch of fitness must not be set too high, nor too low.* §. 5.

Now there are some (and they godly souls) that set the pitch of this fitness or *worthiness too high*; and there are others, that are carnal, *set it too low*: and it must be confest there is a latitude in it, it receives *magis & minus*, as Christians themselves of divers elevation; some are *smoaking flax*, some are *shining lights*.

If we *set it too high*, besides that infants in grace, and low statured Christians cannot reach it, we do but discomfort and dishearten our selves: for we take a false measure, and because we find not that we can cut out to that measure, we are at a loss. And haply if we would follow it home, we might cast out every one of the Apostles from the first Supper, who were certainly very raw Christians, and of as low a form as we are, being after that time upbraided by Christ with their unbelief and hardness of heart, *Mark* 16. 14. And if we should do so, we should censure our Saviour of too much indulgence, who reproved their sin, and yet received them to his Table, *Luke* 22. 19, 24. I have no warrant to set the mark so high, that the least of Gods children qualified, should not reach it. For I consider, that this Sacrament was ordained for the Church, during the estate of imperfection, and for a remedy of weakness and infirmity; not like the Tree of Life, which

man was debarred from, for his sin in the forbidden fruit: and as *Luther* said, *A child may receive a Ring as well as a Gyant; and the least Candle points upwards as well as the greatest Torch.* Great Masters of Families (as the Prodigal observed) allow the meanest of their domestick servants to come to the Tables end, and eat of their bread. Many sins, many backslidings, if there be contrition and godly sorrow, serve for bitter herbs to eat the Passover with; Many wants and weaknesses may be accompanied with vehement desires, hunger and thirst. Low graces may occasion low hearts: *When God makes the disease a preparative, why should we refuse the medicine?*

If we *set the pitch of this fitness too low* in some empty forms of Religion, or some eminent works, and moral virtues, or some conceited perfections which feed our pride, we shall take many that have nothing of Christ in them. Gospel-qualifications are most suitable to a Gospel-Ordinance: We are not prepared for Christ by ostentation of works, but sense of misery; The sense of unworthiness is our worthiness; A little vessel that is empty, will receive more than a great one that is full; A broken Christ requires a broken heart; To be rich, and full, and righteous in the Gospel-dictionary, do signifie obstructions, and impediments of our happiness; where the naked are cloathed, the hungry are fed, the ungodly are justified, the weary are refresht, the sick are healed, the stung with fiery serpents are recovered, the returning lost child is feasted,

and

& they that thirſt *do buy wine & milk without mony and without price*; And hence it follows, That *no unregenerate man* that lies dead in treſpaſſes and ſins, without a ſeed, a ſpark of Goſpel-grace, having no initials of true Repentance and Faith in Chriſt, *can be in capacity to eat* and drink the Body and Bloud of Chriſt *wombily*, and with effect: for ſuch a one is a ſtranger to the Covenant, and uncircumciſed, and therefore expreſly debar'd this Paſsover, *Exod.* 12. 43. Where there is no life, there can be no reception of nouriſhment. He that is void of the Condition of the Covenant cannot receive the benefits, nor eat the Supper that wants the Wedding-garment. This is a ſevere point, and diſclaims the greateſt part of men from eating and drinking worthily, becauſe they have no ticket of grace renewing or regenerating, they are not Diſciples indeed, they are branches in Chriſt by external ingrafting, *John* 15. 2. but have not the life of Chriſt in them; *They that are not in the body of Chriſt, do not eat his body*, ſaith *Auſtin*. They that are not members of him do not ſpiritually feed on him, *Panem Domini*, they do eat as *Judas*, not *Panem Dominum*. *Ego hoc axioma teneo*, ſaith *Calvin*, that *without the Spirit Chriſt is not received in this Sacrament.* The Papiſts ſay no leſs, *Catholici omnes* (ſaith *Vaſquez*) all agree in this, That it's neceſſary for a worthy Communicant to be in the ſtate of grace and ſanctification, and there-

therefore howsoever any person be furnished with endowments of nature and education, famous for eminent works and virtues, adorned with civil and fair conversation, yet without something of Christ, some work of the Spirit, some seed of Regeneration, he cannot eat and drink worthily, and with effect. And this Doctrine is the rather requisite to be taught, because men may flatter themselves in that they have past the test, are admitted with approbation to this Table, and allowed the liberty thereof, for all this may be, and yet your case no better than *Saul's*, that would needs be *honoured before the people*, than *Judas's* who was not thrust out from the Sacrament, than his who was let in by the servants to the feast, but cast out by the King for want of his Wedding Garment. You enjoy a privilege to eat and drink, but what? judgement and condemnation to your selves: Oh consider it, The Lord of this feast will come to view his guests, he will turn out some that the servants let in, he will say, *Friend, How camest thou in hither?* He answered not, Lord, I was called in, I was admitted in by thy servants, No, He was dumb, he had nothing to plead, he had not a Wedding-Garment, *For he is not a Jew that is one outwardly, Rom. 2. penult.*

§. 6. What

§. 6. *What is requisite to our Receiving Worthily.* §. 6.

The actual exercise of our graces is requisite to our eating and drinking worthily. The instrument must be in tune before hand, as I shew'd you in the former, but now the strings are stricken, now they make their musick. The activity and imployment of our faith and affections is now required, and our graces must be on their wheels; now the sails are spread to catch the gale which sweetly breaths from this holy Ordinance, for here it's said, *Take, Eat, Take and drink*; and as the eye, the hand, the mouth are now in actual imployment, as to the Sacrament; or outward part, so faith which is the eye, hand, mouth of the soul, and all the affections are to be actually imploy'd, as to the inward thing, the Body and Blood of Christ: Not the having of an eye, but looking up to the brazen Serpent healed the biting. It's not enough to have faith, but we must believe. Now that the Sacrament is in use, now must our graces be in use too. Now that God actually offers and presents Christs Body and Blood to my faith; Now let the hand of faith go forth and take Christ in. Awake my faith, and see the atonement of my sins in the broken Body of my Saviour! Awake repentance, and hear the strong cries, and

and see the doleful agony of him that bears our chastisement! Awake my memory, and call to mind that *Egypt* wherein I was, and the blood of the Passover which removed the destroying Angel from my soul! *Awake all that is within me to bless and praise the Lord.* Oh let this Cross crucifie my lusts and passions! Let this death slay my reigning sins, as *Joshua* did the Kings of *Canaan*! Now let the Altar smoak with the Sacrifice of a loving heart inflamed with holy fire of Gods love to me; Now the Wax is warm, Oh, let the Seal be stamped fair, that I may see the impression always after! Now that God shews forth to me the death of his Son for me, let me shew forth that death of Christ to God again, as that which I stick unto, and abide by, for my righteousness and peace with God. Alas, if my graces be now asleep, they are next of kin to death. We might have sweet, we might have fruitful Sacraments had we but lively graces, graces upon their wing, not lying sullen, and benumb'd with cold: therefore *blow up your graces*, as the Apostles phrase is, blow the smothering fire, the embers into a flame by pertinent meditation; *Be ye lift up ye everlasting doors, that this King of glory may come in.* And that I may speak to the comfort of a godly soul, Let grace run forth at what rap it will, so there be but vent, whether at the uppermost of high praises, or at the lower of melting hum-

humblings; If the fire *flame*, riſe high, thou haſt *more comfort*; If it *ſmoak*, God will *not quench it*, and that's ſome comfort: Some have a finer taſte, and reliſh their meat with higher guſt and more delight than others, and yet others be nouriſht as well, as much as they; So haply ſome receive Chriſt with greater delectation, and yet thy ſoul may be nouriſht as well as theirs.

CHAP.

CHAP. XXIV.

That a Godly man may receive the Sacrament unworthily.

HAving shown you the qualifications of a worthy Communicant before hand, and that the actual exercise of grace is requisite at present for receiving worthily, I make this Observation.

§. 1. *That a man who is in a state of grace, and so godly, may yet receive the Lords Supper unworthily, and without effect, not for want of habitual fitness or qualification, but for want of the actual exercise of grace at present, or because of some distempers which overtake and surprise him in the act of communicating.* This Point it may be at first sight looks strangely, but upon consideration will be found too true; For if we look back to the Passover, we find, that an *Israelite* circumcised, and so qualified to eat the Passover, yea a true *Israelite*, might be unclean at the present time, and so uncapable of keeping it. And we have at home in this Text, an example and a proof of this Point: These *Corinthians* are looked upon

on, as, and supposed to be (and no doubt some of them were) godly and regenerate persons, who yet contracted epidemical judgments upon them, *Many sick, weak*, &c. and that for a sin they little thought of, their undue and unfit coming to the Lords Table; they are distinguisht from the world, *vers.* 32. *Of whom it's said*, ἵνα μὴ, *vers.* 30. *For this cause you are judged of the Lord, and chastened*; and hence the word κρίμα, is contended to import only *temporal judgments* in this place. I confess this Point is controverted and disputed, and more abroad than at home amongst us. *Vasquez* seems to me to hold, That it is enough that a man be in a state of grace, and that *every godly man receives worthily, or else should sin mortally.* But it is no new Doctrine with us, That a regenerate man may sin mortally (as they speak) or commit a sin meritorious of condemnation: We must not lessen regenerate sins, which in divers respects are the greater, because the person is regenerate: Even they that are *babes in Christ*, may be *carnal, and walk as men*, 1 *Cor.* 3. 3. And therefore *Cajetan* on the other sides requires *actual Devotion*, as necessary to the fruit of this Sacrament; and his Argument is, Because the Sacrament works according to the manner of its signification; And therefore as meat and drink to the end they may nourish, do require that we cooperate by some act of life, to receive and digest them; so there is necessary some act of inward grace to meet with and receive this spi-

spiritual food, that it may nourish and refresh us: and I hold the Argument good and firm; Nor do I find any priviledge of a regenerate man, that he cannot commit this sin: He may be under a spiritual Apoplexy or stupidity, as *David* for a time seems to have been: He may be overgrown with a crust, a coldness, a security, and so unfit by disease, though not by death. *Chrysostom* saw this truth, when he speaks of some that may not eat, because not initiated, ἀμύητοι, and others, though they be members, yet are ἐυπαθεῖς, unclean. It's true, It is proper to the godly to receive worthily, but it's proper, *Soli sed non semper*, *only they* do so, but not *they always*: and therefore I turn my speech to you, and desire that you be not render'd secure and negligent by this false principle, that a regenerate man cannot receive the Sacrament unworthily, for this is the ready way to fall into that sin which you imagine your selves free from, by taking you off from that self-examination, that trimming of your Lamps, that purging out of the old Leaven, that blowing up of your Graces into act, which is so requisite unto your meeting with your Lord in this Ordinance.

I know that *for the most part those do charge themselves with this sin of receiving unworthily, that have least cause*; The worthiest Communicants are to their own eye the worst; They never acted their graces lively at the Sacrament; They never felt the present delights and fatness of this Ordinance; They have

have been always incumbred with doubts, with fears and diſtempers, and have often gone away with more anguiſh of ſpirit than they came, and a world of ſuch complaints there are: and I confeſs it is not ordinary that gracious perſons do ſtand in good opinion with themſelves, but *Jacobs* going away *halting* from God, was not an argument that he had not *prevailed*; Sick people may be nouriſht and ſtrengthen'd with that meat which they cannot taſte or reliſh in their mouth. Grace is more apt to ſee ſin than it ſelf; for the eye doth not ſee it ſelf, and the more it grows in light, the more tender in ſenſe: In ſpirituals it is true: But I ſhall ſpeak a paradox, *Thoſe diſeaſes we feel and are ſick of, ſeldom prove mortal*, that is, when the affections melt with ſorrow, and not the conſcience amazed with horrour. Though I would not nouriſh complaints againſt my ſelf, yet I had rather have the ſenſe of *Paul*, *Rom.* 7. wherein he complains of himſelf, than his confidence, when he ſaid, *I verily thought I ought to do, &c.* and I think a proud confidence both a greater cauſe and ſign of unworthy receiving, than humble fear and ſenſe of imperfection, for even this is a grace to be exerciſed at the Lords Table.

CHAP. XXV.

Of the Graces which are to be exercised and set on work in the use of this Sacrament.

§. 1. THE *Graces which are to be exercised* and set on work in the use of this Sacrament, are pointed at, and *taught us by the Ordinance it self:* For when the Apostle bids every man to *examin himself*, he should leave us in a wilderness and wide world, for he tells us not of what, but that the *Ordinance it self is the Rule of this examination*, and doth bespeak those graces which make us fit to come unto it. This is the way that *Chemnitius* goes, whereby to find what those graces are which inable us to receive the benefit and effect here to be expected: And to me it seems an excellent way, For hereby the Communicant (as I have often said) is made suitable to the Ordinance, and the examination is kept within its bound: So that if any should quarrel, and say, You require such things of us,

us, as you have no warrant for; You lay burdens of your own invention, we appeal to the Ordinance it ſelf, and require not more, nor leſs than may be deduced from it, and demonſtrated; We know that in all Sacraments there is Analogy or proportion, and ſo in this: the elements broken bread, and wine poured forth, repreſent the Body and Blood of Chriſt; the actions of Taking, Eating, and Drinking the outward elements, do denote the acts of a Communicants ſoul, receiving and feeding upon Chriſt; and ſuch acts there muſt be to anſwer unto the outward actions. So as if you tell me of any ſenſible object, it's eaſie to ſhew what ſenſe it belongs unto; for if it be light or colour, it belongs to the eye, if it be any ſound, it belongs to the ear, *&c.* So this Sacrament being ſurvey'd and ſtudied, it is not hard to find what graces are to be ſet on work accordingly: And this Rule, that I may not gueſs at random, I ſhall follow in the enſuing Diſcourſe.

Firſt, It's neceſſary that the Communicant have *Knowledge* of the Nature, Uſe, and End of this Sacrament: and that is demonſtrated thus. Here are outward elements and actions, which do ſignifie ſome other thing, as namely, the Body and Blood of Chriſt, as himſelf expounds it, offer'd by God unto, and to be received by the Communicant: and therefore there muſt be *knowledge* to diſcern and underſtand this myſtery that's hidden under a viſible out-ſide, to wit, the Sa-

crifice of Christs Body, which is represented, and the confirmation of the Gospel Covenant by his blood. For without this knowledge a man comes blindfold, eats and drinks as a bruit, takes the dish for the meat, and is no otherwise refresht than a thirsty man would be by sucking a sign-post, which doth not signifie that there is wine within. It was a childs Question, *Exod*, 12. 26. *What mean you by this service?* And I would our ignorant people would so play the child; for they do but eat the shell, and gnaw the bone of the outward service, because they know not the meaning of it. So the carnal Jew knew not the meaning of the Rites and Types then used, nor saw both Law and Gospel in their Sacrifices, both which they were full of. I confess the *knowledge* of their Sacrament draws with it the *knowledge* of our lost estate, (as Passeover is not understood without *Ægypt*) in sin and misery; For where Christ appears bloody, there sin must needs appear deadly: and those fundamentals and grounds of Christianity, which are but the *A. B. C.* of Religion, must be known; but it is not the *knowledge of a Scholar*, but the *knowledge of a Christian*, which we plead for, so much as may serve to look into the entrals of this Sacrament, and may lead on the affections to value, prize, thirst after Jesus Christ, whom if we see not, we cannot desire or love: *Visus est prima amoris linea*, sight is the first line of love, nor can we believe in him, until we see, *John* 6. 40. *Whosoever sees the Son, and believes in him,*

him, ſhall have everlaſting life. I ſhould not charge a poor Chriſtian with any great rate of *knowledge*, for the *quality is more to be regarded than the quantity*; If he know both ſin and Chriſt by taſte, as well as by ſight; if he have a diſtinguiſhing and *ſavoury knowledge* of the things of the Spirit; and there be, as it is in embers, a great heat, though but little light, then it is good, though not great. I know that queſtions *de modo* in all points of Divinity are hard to anſwer. It's well if we can anſwer a Queſtion *de re*. I may know what ſin is, and yet not tell how it enters, and comes at firſt into my ſoul. The Apoſtles took Chriſt at this time for their Saviour and Lord, the true *Meſſiah*, but how he ſhould execute all the parts of his Office, they did not clearly underſtand, and yet did eat and drink with him at his Table.

Secondly, This is not all, but it is firſt, as light was at the Creation, the firſt creature, but all the world was not made when light was; He is not wholly fitted that hath knowledge, there muſt be a Chriſt-receiving, or a *Chriſt-taking faith*: And this is ſhown thus; God offers the Body and Blood of his Son, which was ſhed for the remiſſion of ſin and ſaith, *Take ye*, *Eat ye*, *Drink ye*, and that inward act, which anſwers to this outward action, whereby we do receive Chriſt that is exhibited, we call *faith*, When Chriſt is tendred to us in the word, we believe *ex promiſſo*: when offered in the Supper, we believe *ex pignore*, There we § 3.

have a promise, here a pawn or pledg: This *faith* is the taking-hand, which goes forth to the offering-hand of God. This taking, eating, drinking, are but *faith* appropriating and applying Christ: You say, you believe, What believe you? That God offers Christ to your *faith*; What's a poor man the richer for believing that one offers him a shilling? What's a condemned man the better for believing that a pardon is offer'd to him? This is but a *faith* of the truth of the offer; But do ye receive Christ offered? Do you close in with Christ? Do you take him into you? Here is the best Covenant, sealed with the best blood that ever was: You believe this to be a truth, but come not into this Covenant; that faith doth but serve to your just condemnation; It is the *Christ-receiving, not the truth acknowledging faith that brings salvation to you.* If men did but know what saving *faith* is, we should have either more or fewer believers, *more*, for they would renounce that superficial thing called *faith*, and *buy gold tryed in the fire*; *Fewer*, for they would not count themselves to believe by that *faith* which they have. A woman may believe a man to be rich and honourable, and real in his suit, yet that belief doth not make a marriage, but actual consent to take him for a husband; for *faith* gives as well as takes, it gives a man up to Christ, as well as takes Christ to be a Saviour. It is not true *faith* that blows hot and cold out of the same mouth, and cries *Hosanna* to Christ a Saviour

our, but yet I will not have him reign over me: This Sacrament preſents Chriſt himſelf to *faith* thus, It preſents Chriſt himſelf, his Body and Blood, not the benefits of Chriſt apart and abſtract, but Chriſt himſelf. It preſents Chriſt for intimate union with us, as the nouriſhment is to the body: It preſents him really, as the bread and wine is really taken and received: It preſents him crucified and ſuffering, as if he was now dying and bleeding; in whom *faith* finds reconciliation, remiſſion, juſtification and redemption; ſo is it acted and exerciſed in this Ordinance.

Thirdly, The third grace that is freſhly revived, and ſet on work in this Sacrament is, *Repentance:* and that appears thus; Here is repreſented, Gods Juſtice againſt our ſin, in bruiſing his own Son, with ſore and dreadful breaches made upon him; and this Juſtice is mixt with goodneſs in tranferring and laying upon the Sacrifice the delinquencies and ſins, which had they been charged on us, had ſunk us into the bottom of perdition. And who, that ſees this, ſhall not tremble at the fearful wrath of God, which Angels and men could not ſtand before? Who ſhall not *mourn over Chriſt, whom we have pierced*, as it's ſaid of them, *Zech.* 12. 10? Who can love the knife that ſlew his friend? I mean the *ſin* that our Saviour *bore in his body on the Tree:* This conſideration here preſented to you, if you follow Chriſt from the Garden to §. 4.

Golgotha, should methinks affect the Soul of a believer.

1. With tender meltings of godly sorrow for sin.

2. With fresh purpose of amendment of life.

1. With *godly sorrow for sin*; To hear the strong cries, and see the streaming blood of Christ; for can there be a greater demonstration either of Gods *Justice toward sin*, or of his *goodness to a sinner?* They say an adamant will be broken by blood; but alas the heart of man hath lost ingenuity, or else the Blood of Christ would make us love sin as bad as the terrours of Mount *Sinai*, yea and to love it less and hate it more. Fear may break a man, but goodness melts him: The terrors of the Lord may amaze and leave a man as hard still; but godly sorrow makes tender, and changes the disposition of the soul. Revive then the sense of your sin, even pardon'd sins do revive *godly sorrow*; and the more, because he tastes goodness and grace to him unworthily; the *sweet* of the passeover is lost for want of *bitter* herbs.

2. With fresh *purpose of amendment* (a needful grace to be renewed at this Sacrament) we should eat this passeover with shooes on our feet, and staves in our hand, ready to march out of *Ægypt*; We cannot eat the passeover and stay in *Ægypt* still: God confirms his Covenant, and we must restipulate with God to cast out and execrate the old leaven. Let's bring wounded hearts, and carry away

away the wounded ſins from this Table; Let's learn to dye to ſin, by ſeeing Chriſt dye for ſin, *Mutet vitam, qui vult accipere vitam*, ſaith *Auguſtine*. The Covenant of Grace is ſealed: let us ſeal a Covenant of Obedience; By the merit of Chriſt's death we are purchaſed to be Gods, not our own; By the power of his death we are ſlain, dead to ſin. But here I muſt break out to meet with our *common purpoſers* and reſolvers, which (if ever in their lives) do now, when they come toward the Lords Table, *flatter God* and themſelves with a new beginning of a new life: from this time they are reſolved, that the ear that hath heard them, ſhall hear them ſwear no more; The eye that hath ſeen them, ſhall ſee them drunk no more, &c. I would thoſe green Cords would hold, but we find their *Sampſon*-luſts, when they awake, break all theſe cords; this righteouſneſs is but a morning dew. And why? Becauſe theſe purpoſes ariſe from a fit of conſcience, not from a principle of life or love, and ſo they prove but *Lucida intervalla*, they return to their madneſs again, when the fit takes them. I would ſuch men would *reſolve to be aſhamed of theſe reſolutions*, which ſo often leave them in the dirt; that ſelf confuſion may carry them out of their own ſtrength, which ſelf-reſolution doth arm them with, and therefore doth not ſtand; For he that hath the falling-ſickneſs may reſolve to fall no more; but in vain, until the diſeaſe be purged.

Theſe

These are the *principal*, the *staple-graces* to be exercised in this Ordinance, there are others which are *included in these*, which I but name: As

§. 5. Fourthly, *Spiritual Appetite* of hunger and thirst after Christ, who is here offered, as full nourishment for the soul, under the form of Bread and Wine. I account *gracious desires* to be the immediate products of *regenerated graces*, and very comfortable testimonies of life spiritual, 1 *Pet.* 2. 2. but it is called *vehement desire*, 2 *Cor.* 7. 11. in difference from the *sluggards desires*, which are but wishes, and which every man pretends unto, though it be plain they are but of *Balaam*'s temper, who *desired to die the death of the righteous*, but *loved the wages of unrighteousness*. God helps his people much by giving them good desires, both for that they make prayer warm; and give great comfort in the midst of sad complaints; yea they bring us to the Word, and to the Sacrament, where the want which occasions the desire may be supplied: Keep them alive, and they will keep you alive; Sharpen and whet them as men do indifferent stomachs with vinegar; Sense of sin, and desire of grace are excellent preparatives to this Supper.

§. 6. Fifthly, *Love* to fellow-members of the Body of Christ, *For we are all partakers of that one bread*, 1 *Cor.* 10. 17. If we eat together all of one loaf, let us love them with whom we have this fellowship and Communion. The *Love-feasts* of the Primitive Church are

read

read of, but alas they are loſt; I moan not the feaſts, but the Love, and in ſtead thereof, *Infælix lolium*, unhappy feuds, quarrels, diviſions, rents abound, as if we were not children of one Table. *Corinth* is come into *England*, *I hear that when you come together in the Church, there are diviſions among you*, 1 *Cor.* 11. 18. Ours are wider diviſions, we do not come together in the Church, one Table is prophane to another: and yet the Apoſtle ſaith, *If I have all Faith, If I ſuffer death, without Charity, I am nothing, it profits me nothing*, 1 *Cor.* 13. 2, 3. It's almoſt Popery to ſpeak of Charity. *By this ſhall all men know that ye are my Diſciples, if ye love one another*, ſaith Chriſt: And this was the old mark, but truly it's almoſt worn out: Oh, let us revive it at this Sacrament; where God ſeals the pardon of our *Talents*, Let's learn to forgive the *pence* of our brethren. Of all ſins, the Apoſtle interprets the *Leaven to be purged out*, of *malice*, 1 *Cor.* 5. 8. *Purge out malice*; For Love is the cement of this Fellowſhip and Communion of members, which are ſuppoſed to have one life, becauſe nouriſht with the ſame nouriſhment, that is Chriſt.

Sixthly, The laſt grace I will ſpeak of, which is here to be exerciſed, or call it rather a duty, if you pleaſe; It's *Thankfulneſs*, without which the memorial or remembrance of Chriſts death is but a dry and fruitleſs commemoration. Humility makes thankful; The *Samaritan* Leper returned to give thanks; He was more remote from expectation of cure,

and

and therefore the more thankful. The sense of our own unworthiness, and of the great disproportion between Christ and us, may raise up our thanksgiving to a higher flame. The lowest hearts rise higher in gratitude: pride and merit are unthankful.

And so I have shown you those graces, which being exercised, do fit us to receive *worthily*, and set the heart in tune to this Ordinance. The Lord *satisfie you with the fatness of his house, and make you drink of the river of his pleasures*, Psal. 36. 8.

CHAP.

CHAP. XXVI.

Motives to quicken Endeavours to a fit or worthy Participation of this Ordinance.

THat which remains of this Point, is, That *I excite and awaken all endeavours to a fit or worthy participation* of this Ordinance. The *modus operandi*, or manner how the Sacrament works, or contributes to ſpiritual grace, is not of vulgar diſquiſition. I ſignified to you laſt day, that queſtions *de modo* in all parts of Divinity, are uſually difficult to unty. All confeſs that *Sacraments work by inſtitution of God*, as the brazen Serpent healed the fiery ſtings: but that is yet too ſhort. For doth Gods inſtitution elevate the nature of the Sacrament to produce the effect? Then is that effect plainly miraculous, and the faith of miracles ſhould be requlred. Or doth the inſtitution of God appoint the ſignification and obligation of the Sacrament in ſuch and ſuch an uſe of it? This indeed is according to the rule of the Schools, and of our §. 1. *Uſe* 1.

our Divines, *Modus operandi ſequitur modum ſignificandi*: and then it's plain, that there muſt be ſomewhat in the Communicant, both to underſtand their ſignification, and to receive the obſignation and ſealing by the uſe of them; for otherwiſe they are but ἀργὰ ὀνόματα, *empty names*, as an Hebrew word to an Engliſh ear. And hence it is that, I ſay, the *capacity muſt be excited and awakened for* the fit participation of this Sacrament, or elſe it's nothing to us but bread and wine, and the ſpiritual benefit is loſt.

That you may have always at hand (as a ſtyle to ſharpen your endeavours) ſome brief *Motives* and *Reaſons* to awaken you; I ſhall briefly recite and offer to you theſe few.

Motive I.

1. That as your *coming worthily may yield a great improvement of your ſpiritual ſtate, ſo your coming unworthily may add much to your guilt and condemnation*; The ſame paſſage through the Red-ſea was ſafe to the *Iſraelites* by faith, the *Ægyptians* aſſaying to do the like were all drowned, *Heb.* 11. 29. Let no man ſay, Why may not I receive good by the Sacrament, as well as any other, for the *Ægyptians* πεῖραν λάβοντες, trying concluſions were drowned, The ſame Sacrament, like the cloud, is to one the refreſhing ſhadow, to another the conſuming fire. The bread as broken, *is the Communion of the Body*

of

of *Christ*, 1 *Cor.* 10. 16. and yet, *he that eats unworthily, eats condemnation to himself*, 1 *Cor.* 11. 29. That which is Manna to a believer, is to a *Judas* poiſon, as the Ancients ſpeak; and all this is *vitio ſumentis*, through the ſin of the receiver who *eats Quails under wrath*, *Pſal.* 78. 31. and ſits down to *Haman's* feaſt, *Eſther* 7.

Motive II.

2. Though a Chriſtian is not altogether to judge of his receiving worthily by the fruitful ſucceſs and benefit which he finds, but by the exerciſe of his grace, and by his ſacramental diſpoſition; yet *the fruit doth not follow, except there be a right uſe, and worthy participation of the Ordinance.* Some are ſo childiſh, and ſuch *ſpiritual ſenſualiſts*, that if they have not ſenſible & ſweet joy or comfort, or a preſent *removal of their thorn*, they conclude they come unworthily. It's our fault, that as *Iſrael* in the wilderneſs, we *limit God* to give that we deſire, or elſe murmur and think we have nothing: So it is in this Sacrament; and ſo in our prayers we are paſſionately deſirous of ſerving even our own luſts, *Jam.* 4. 3. The after-fruit cannot be the meaſure of our worthy receiving, but the preſent gracious frame of ſpirit, and exerciſe of our graces: As by fair and beautiful children we cannot judge of lawful marriage, but by conſent declared, and rightly given at the preſent time. And yet the fruit and benefit comes not, but in and by the way of receiving worthily:

thily: we judge of our selves to be fit guests by the *wedding garment*. We love a sweet willing disposition in a child, ready to do what it can, rather than always to be crying for plums. God highly prizes those that set on work their *obediential graces*, to observe the Law of any Ordinance, and perform it, for if we can *lust for quails*, and yet *murmur* at the way of the *wilderness*, we are too like the carnal *Israelites*. There is in all spiritual joys, comforts and raptures, two parts; the one is the fruition of the sweet of them, the other is the serviceable use of them, to oyl the wheels, and make us with more freedom to perfom hardest duties of obedience. Now if in this later respect we improve or seek them, it's far the better to like in any Christian; for it's Gods part or share, *The joy of the Lord is your strength*: yet duty is the door by which reward enters, as reaping comes by sowing, *They that sow to the Spirit, shall of the Spirit reap life everlasting*, *Gal. 6.* 8.

Motive III.

3. There is *a Sacramental disposition requisite to a Sacramental Communion, and it is a very spiritual disposition, as the Communion is spiritual*; This disposition is not one single grace, but a complexion or temperament made up of divers ingredients, which are not all distinctly and eminently acted by every man at this present, but some of them, as occa-

occasion and necessity may require. I have already shown you them in general, and told you, that they are bespoken by the Sacrament it self, and as it were deduced from it. This Sacrament affords us the communion of Christ's death, where his body broken, and blood-shed are set before us; Here we communicate of a dying Christ, in heaven we shall have him as a Tree of Life. This is that *epulum fœderale*, or Covenant-feast made for confederates; God is one party, and the faithful are the other: and both parties of confederates do (*sic dicam*) partake of the same fœderal Sacrifice, Christ Jesus: the blood of the Sacrifice is offer'd up to God; The same blood in the Sacrament is offer'd and given to us, as it's said, *Exod.* 24. 6. *Moses took half the blood and sprinkled it on the Altar, and he sprinkled the other on the people, and said, Behold the blood of the Covenant.* If we understood the Ordinance, we should easily agree that a *Sacramental disposition* is a very spiritual disposition, and that the Sacrament requires the very purest addresses that we can make to it, where God himself entertains his people with no other cheat than which satisfies himself, and will have them taste of that which he himself is pleased and delighted with, that is (I say again) Christ Jesus. Now in this so near approach to God, ye have an excellent Rule, as in all other approaches, *Leviticus* 10. 3. *I will be sanctified in them that come nigh me:* the case was, that two Priests had taken *strange or other Fire*,

not God's fire from his Altar, but other fire, common fire, and so themselves became the Sacrifice, for God will not be slighted. If we bring fire, and it be not his own but ours, we may be consumed by it, but he not pleased. To which end and purpose, that we be not found in this case, and under this wrath, I shall endeavour to shew you that strange fire, or those false and insufficient qualifications which men draw nigh to God in this Sacrement withall, to their own hurt and prejudice.

Chap.

CHAP. XXVII.

False and insufficient Qualifications for the Receiving of this Sacrament.

§ 1. A *Fair carriage of outward life, or a good complexion of moral virtues is not a sacramental dispoſition*; but rather ſhew a plethorick conſtitution, a ſelf-fulneſſe, a ſelf-righteouſneſs, which are the greateſt obſtructions againſt Chriſt that can be. I confeſs grace often dwels in a worſe houſe, and in rougher natures and conſtitutions; but all the ſtars do not make day. The metal of theſe virtues is very good, but they want a ſuperſcription upon them; there may be nothing of Chriſt, and he that comes worthily to this Sacrament muſt have ſomewhat of Chriſt in him, or muſt be in ſome neceſſity of him, that he may *eat with ſour herbs*. A man may come with *leſs ſin unworthily*, I ſay leſs, *than a worthy Communicant*; For it's not the number or quality of ſin, but the ſenſe of, and repentance for it, that is here conſiderable.

A bottle stopt with Gold receives not so much as an empty shell; it's Christ that must be in your eye and thirst, or else your fire is strange fire.

II. A man may be *humiliatus*, not *humilis*, humbled not humble; The Angels that sin'd were tumbled down into a lower place without any abatement of their God-opposing-pride, man-opposing malice. If God pound thee in a mortar by crosses, pains, miseries, dreadful horrours of conscience, yet pride lives, an argument whereof is, thou wilt not adventure thy soul on free-grace without something to recommend thee to it, and he that hath nothing else will have his misery to be his worthiness, and the murmurings which a broken estate, and broken body and spirit do belch forth, what are they but fumes and smoke of pride: Cut a Bee in pieces, yet she puts forth her sting; There are many long for humbling breaches, smarting sorrows, and it may be their intention is good, but the bottom is merit and pride most commonly, they would make their humiliations their Christ: Alas, if God should charge but one sin in his full weight on thee, it would break thee as a great stone an egg-shell. Did it not so in Angels? Who would be a *Pharaoh*, *Cain*, or *Judas*? Is not broken Iron, broken ice hard still as ever? But true humility is a Leveller, there are (2 *Cor.* 10. 5.) two things πᾶν ὕψωμα, *Every high thing*, and that is taken away, and πᾶν νόημα, *every device*, and that is brought into captivity,

not only to the ſalvation, but to the obedience of Chriſt; The metal muſt be melted as well as broken, and it's enough melted, when it will run into the mould, and take the impreſſion: Is the will conquered and changed to receive God's Image, Submit to Chriſt his righteouſneſs, and to his Soveraignty, to receive the promiſes, and take up the yoke of croſſes and commandments? Art thou humbled for ſin and hateſt it, humbled under thy own righteouſneſs, and caſteſt it out? Art thou willing to take Chriſt a Saviour and a Lord, to have him, and be his, not on terms of thine own, but terms of the Covenant? Draw nigh to God, this is not ſtrange fire, for it hath melted thee, and not only tormented thee.

III. Thou findeſt in thy ſelf a faith, whereby thou aſſenteſt to the goodneſs and veracity of God, the truth and all-ſufficiency of Chriſt, the whole tenour of the Covenant, and Doctrine of the Goſpel. I ſay with *James* chap. 2. 19. *Thou believeſt that God is one,* καλῶς ποιεῖς *thou doeſt well,* καὶ τὰ δαιμόνια *ſo believe, the Devils*; They have ſo great knowledge and conviction, that they believe more than we do, becauſe they know more, but this faith hath no ſeat in the will, or at leaſt draws it not to election of the good things believed to be; A man may be called an orthodox believer, by vertue of this faith, and it is *fides recta*, not *vera*; a right faith not a true, *ſana*, but not *ſalvifica*, found faith, but not ſaving, if thou bring this faith on

ly, thou shalt receive only the outward sign, for it is a seeing eye, but not a receiving hand, and many shallow effects it may have by virtue of the general mercies and promises of God, but the Sacrament saith, *Take*, *Eat*, and therefore there is besides this a Christ-receiving or a Christ-accepting faith, for not to those that believed by meer conviction, *John* 2.23. did Christ impart himself, *but to as many as received him*, *John* 1.12. Weakness of faith in our times is properly said of this manner of believing. It's the receiving hand that shakes with the palsie; Few complain of weakness of faith historical, nor of the hardness of it, because it's not encountred with discouragements, sins, temptations, as saving faith is, because the whole adventure of the soul lies upon it, & God knows when we come to shoot the gulf, and to renounce all false hopes, or true fears, and cast our selves on Christ, we do it with great difficulty: without Gods attraction it's impossible; and this is the faith which we must be exercised in, and which is confirmed by this Sacrament, and a rare faith it is, even in the believing world; For it gives up man to Christ, as well as receives Christ; And the dis-interessing of self-love, and the interessing of Christ into pre-eminence and government is very rare and infrequent; For I count that no receiving of Christ, which divides him, and takes so much as self-love would serve it self upon, but brings not every thought into captivity to the obedience of him.

IV. If

IV. If thou find in thy affections any appearances or seeming impressions of grace, be not over-credulous till the bottom be searched, for there lies abundance of self-love, and self-interest, even when there is a good countenance and fore-side; as in the zeal of *Jehu*, which carried in the fore-head of it; *The Lord of hosts*, but there was a byas within, that wheel'd towards his own interest, I shall name but four, and that briefly.

1. The love of God which is a reflex of his first love to us; As the Sun-beams which come from the wall are the reflex of the beams that first smite upon it, and there may be a love of God upon terms of his beneficence, providence, patience, general goodness to mankind without any love of Christ in sincerity, which is upon special and distinguishing grounds, for that love of God which is overtopt by self-love, is not accounted love of God, but rather a lust of serving our selves upon him, which is the last resort of the love of most men to God, but it may be distinguished thus, If it arise from the sense of that distinguishing love of God to thy soul, whereby he hath drawn thee to Christ out of the pit of common perdition, and that without any worthiness in thee, or contributions of thine to that inestimable grace, yea notwithstanding that contrariety and opposition to him, wherein thou wast above many others ingaged, the very thought whereof doth ever inflame the heart unto a mans dying day: If it be a love to God or his holiness and his sanctification of thee to §. 2.

bear his Image, and to be like him: If it be a love of complacency and friendship, to delight thy self in God, and to affect Union and Communion with him: If it produce a willingness to confederate with him, and to be in league, against all interests of the flesh and world: I love my master, I will not go out free, or be at my own freedom.

2. The second affection is desire of grace, and of spiritual things. I conceive there may be a carnal desire of things spiritual, and carnal prayers for spiritual gifts, namely to consume them upon our lusts of pride and vain-glory, which is the desire of *Simon Magus*, a desire to die the death of the righteous, which was the wish of *Balaam*, a desire of forgiveness of sin to be freed from condemnation by meer self-love, a desire of heaven too to open unto us, for happiness, not holiness or communion with God, a desire of comfort to anguish of conscience, and that rather for ease, than for grace, a desire of grace it self, as a necessary bridge unto, or sign of salvation; *Give us of your oyl* (say they) *for our Lamps are out*; Many fallacies may be in our desires, and yet I account them, when they are refined from dross, to be most comfortable signs of spiritual life, for Christ makes *thirsting after righteousness* the character of a blessed man, *Math.* 5. and the Apostle makes them a *fruit of repentance*, 2 *Cor.* 7. 11. and a *sign of regeneration*, 1 Pet. 2. 2. if they arise from a taste of the graciousness of God, and carry on to the sincere Word for growth in grace, and be spent in endeavours

of

of obedience, and exercise of communion with God, equally longing to be Christ's, as to have Christ: He that shall deny a poor soul the comfort of such desires, puts out the spark that smokes in the wick of the Candle, when the flame is gone out before.

3. The third affection is fear, the fear of the terrours of the Lord, and those punishments which according to his threats wait upon sin. *Estius* propounds the case, Whether a man under servile fear may come to the Lord's Supper? And answers, No, but with distinction, the fear of wrath may be used as a bridle to curb the insolency and luxuriancy of the flesh, by laying hell and damnation close to it, and so the regenerate, whose flesh is impetuous, may make use of this fear to restrain the propension of it, but then if this fear be meerly of punishment, so that were it not for that, he would with all his heart give himself over to commit iniquity with greediness, then it's plain, that the willingness to sin lives, and this horrour of conscience nothing at all changes the inclination of the will, no more than the whip or chain doth the nature of a Fox or Wolf, and the case is no other than that of a child that will colly himself with the cole that's black and dead, but dare not touch the fire-cole which burns his fingers, and there is no comfort in such restraints from sin, nor have such fears any spark of grace in them.

4. The fourth affection is sorrow for sin, which may be worldly and carnal, and no

no other than *Pharaoh's*, *Take away this plague*; or the pangs of a whore that returns to folly; But there is a sorrow according to God, which works repentance unto salvation, and bring forth those seven fruits, 2 *Cor.*7.11. which change the frame of the heart, a happy mother of so many good children: These are the pangs of a godly soul, and it is one of the first steps unto, or parts of the Resurrection of a Christian from his falls, and is caused not meerly by wrath, but as *Peters* weeping was by the looks of Christ; the reproofs, the frowns, the offences of a gracious God, thaws the heart into melting tears, and would do so, though there were no hell; As a meek child needs no other house of correction than his fathers looks. I am loath to be of that opinion which banishes godly sorrow out of Religion; for if I were so happy as to want new matter and occasion for it, yet sometimes to review old forgiven sins, and the rather, because forgiven with fresh bleeding heart, doth excellently keep down swelling of pride, and gives a fresh and new relish to Christ Jesus, so the overflowing floods do enrich the adjacent grounds, and make them fresh and green. And so much concerning these affections.

V. The fifth Consideration is of purposes of amendment, which we named before, among the preparatives to this Sacrament, which there are few but have at one time or other, and men do exceedingly befool and flatter themselves in them; For we have known

known that upon conviction of conſcience and ſhame, for many years together by fits and moods, and for the skinning over ſome gallings of conſcience, men flie to purpoſes of repentance, and put them on, and bind themſelves by vows or other bonds, to do no more, and yet experience tells us, that *Samſon* did not eaſilier break the cords that bound him than theſe men do break their purpoſes, and cancel all bonds and reſolutions, and ſo a ſick mans purpoſes are very often no other than the vows of a Mariner in a ſtorm at ſea, who for the time will be or do any thing, but when the danger is blown over, they are as they were. You ask, What ſuch are to do? And the anſwer is ready, Reſolution without mortification is to little purpoſe, the luſt muſt be mortified that carries the ſway and dominion; For as the purpoſes of a man in his lucid intervals, or of one that hath the Falling ſickneſs to fall no more, is to little purpoſe, without ſome application to the diſeaſe that ſtill lies within, and will return and break all dams that are made by the ſtream of it; ſo are reſolutions upon conviction of conſcience without effectual exerciſe of mortification ſetting upon that root and luſt which between whiles doth but ſleep, and will awaken again. Let the patient ſee and ſearch his ſin, and apply the corzy of the Law, and uſe thoſe ſharp medicines which eat out a rotten core, and follow that ſharp work of mortification, or elſe all is to little purpoſe.

VI. The

VI. The last thing I mention'd was thankfulness, a grace proper to the Eucharist, which signifies thankfulness, and is the denomination of this Sacrament, wherein thanksgiving is so eminently required and exercised, and it rises either from the general ground, or from the special; The general is Gods *Philanthropy*, which shews it self in a *sic dilexit*, by giving Christ a Saviour to us, and not to the Angels that sinn'd, and is worthy to fill our hearts and mouths with admiration to all eternity! But the special ground is Gods incorporation of us particularly into Christ by giving that differencing grace, which distinguishes not from Devils, but from reprobates and hypocrites, and all that are called, but not chosen, which is a mark of special favour: Thanksgiving for this shall be the work of heaven, where we shall better understand and look upon our former misery, as a syle to set off and illustrate our glorious redemption, and to this tune ought our hearts to be set here, *For in this rejoyce not, that the devils fall before you, but that your names are written in Heaven*; and we have cause while we are in this lower orb to be thankful for the least mustard-seed of faith and grace, whose work is to set a byas upon the will, to chuse God, and set up his interest above all interest of self or world, and he keeps this spark alive in worst times by no less a miracle than a spark of fire in the sea, and that he inables this little grace to fight and combate (and that is in Scripture to con-

conquer) against the powerful fears and oppressions of the world, and the powerful allurements of lust, and ease, and pleasures of sin, which is a sun-shine that usually puts out our fire more easily than cold and nipping frosts, which rather make it hotter, and this is the meaning of that phrase, *He will not quench &c. till he send forth judgment unto victory*; The smoak ends in victory.

Motive IV.

After this digression, the fourth Motive or Consideration follows, exciting endeavour to come to this Sacrament in a Sacramental disposition, and that is taken from the benefit or fruit of it to a worthy receiver; for the exercise of grace is well rewarded, and the labour and pains bestowed in preparation or trimming of our Lamps, is paid to us in the fruit and benefit of this Ordinance; And therefore, since as *Bellarmine* acknowledges the Question about the effect is of so near a kin to the preparation unto this Sacrament, I shall briefly touch the point of the fruit and benefit thereof, and that in these two points,

1. That there is a great benefit and fruit of this Ordinance.

2. What that fruit and benefit is.

CHAP.

CHAP. XXVIII.

The Fruit and Benefit of Worthy Receiving.

§. 1. 1. THere is a great benefit of this Sacrament to them that communicate therein preparedly; though all be not agreed, what the benefit is, as may be seen by the Doctrine of the Papists, the *Socinians*, the Orthodox, yet that there is a benefit, few will deny; and if it be denied, the sensible experience of many godly Christians doth attest it, to which experience the Apostle sometimes appeals, saying, *Gal.* 3. 2. *This only would I learn of you:* and for others that will not own their experiences, or have them not, reason may convince them, That as God made no useless creature, so he ordains no fruitless institutions, that this Ordinance being instituted for the use of his select people and confederates, and that at such a time as our Lord Christ had the very powers of darkness to encounter with, therefore it is an Ordinance of some moment, which began at the death, and stands in force until the second coming of Christ, and if nothing else could be said, this is enough. That the guilt

guilt and danger of receiving unworthily being so dreadful, there must in reason be some proportion of benefit and fruit to the receiving worthily, which reason may convince any rational man, that there is not only a good, but that good is of very great proportion and degree, and that ye shall not come for fruit to a barren fig-tree.

I have reason to demonstrate both these points:

1. That there is a benefit.
2. What that is.

Reason (I say) to shew that there is a benefit.

§. 2. *That there is much benefit by Worthy Receiving.* §. 2.

1. Least this Sacrament of so great moment be vilified and brought to contempt, as a dry teat or empty vessel, they must needs neglect both the use of this Sacrament, and all preparation thereunto that undervalue it, as fruitless and not beneficial? Who will take any pains to go to a dry Well that hath no water in it? It's vain to urge preparations on them that are not perswaded of any benefit in it; And though I will not dispute, Whether the supream Lord may not oblige his creature, man, for probation and trial of his obedience, to a duty whence no other benefit should redound, but the very duty of obedience, as if he oblige *Abraham* by a Law to Sacrifice his son, yet I conceive that Gods

standing

standing Ordinances and Laws, do not only oblige a duty, but intend a benefit, and thereby invite obedience, as it's said, *Deut.* 10. 13. *What doth the Lord require of thee, but to keep his Commandments for thy good?* And that therefore there is a benefit of the right use of this Sacrament; by which we may lawfully be excited and impell'd to observe the Ordinance, as we climb the tree for the fruit that is upon it; It's true, an unworthy Communicant reaps no other benefit than somewhat that is like that, which the Apostle calls the advantage and profit of the Jew, *Rom.* 3. 1. *Rom.* 9. 4. *viz. Tabulas & sigilla fœderis*, the Tables and Seals of the Covenant, but the reason that he receives no inward and spiritual fruit, is not because there is no water in this Well, but because he hath no bucket to draw it forth; For God offers and holds forth Christ and the benefits of the Covenant, his hand is not empty, but our hand is full of sin and self-righteousness, that we cannot receive it, for they that will receive must bring a capacity. It's a known truth, He that means to receive a benefit which is convey'd by way of Covenant, must bring the Condition of that Covenant in his hand, as he that comes to a table brings life and stomach.

I know there are some, and they godly, that fear, or haply will boldly affirm, that they were never sensible of the benefit of this Sacrament; They hear of good fruit, but they have not tasted it, and therefore their

edge

edge is dull and flat to the receiving of it. To which I answer this, That if there be an exercise of the graces required in the act of receiving, they may not deny the fruit of Ordinance, because they are not so clearly sensible at the present, for haply they limit God to the present time, or confine their expectations to some particular fruit, as elevation of heart, sensible comfort, clear assurance, or the like, which because they find not, they think they have nothing. I have shew'd you before, That God answers the expectations and satisfies the necessity of his people by giving some other grace than we would have, or have our eye upon, as *Pauls* prayers were answer'd in *sufficient grace*, not the removing of the thorn; We cry for comfortable signs, and God gives obediential and serviceable grace; We look for spiritual gifts, he gives humbling graces; We would have conquest of sin, God gives power to encounter it; We look for lively grace, and God keeps grace alive; We expect at present, God afterward gives us it; In bodily nourishment it's not possible for a man to tell what degree of nourishment he received by such a meal, yet he finds that he lives, and is strengthned, and he may be nourisht by that which he doth not relish with delight. As for those that upon pretence of spirit and spirituality have cast off Ordinances, as fruitless unto them, I should wish they would consider, whether they be not rather besides their wits, than above Ordinances, seeing Christ himself doth not only by his institution

but example, commend this Sacrament unto us, as a ſtanding Ordinance, for the whole Church *until he come*, and ſo hath commended the Miniſtry alſo, *till we all come to a full ſtature*, *Epheſ.* 4. 11. I would know how that ſpirit hath carried them to the pinacle of the Temple, and hath ſet them above Ordinances, or that witneſſes to them without graces, can be proved to be the Spirit of Chriſt, and if they would ſhew us how they can live without meat and drink too, there would be ſome hope that they might be ſtarved into their ſenſes and right minds.

§. 3. So much for the firſt, That there is a fruit and benefit by this Ordinance; And now to the ſecond, What that benefit is, and I have reaſon to ſhew what it is.

1. Becauſe ſuperſtitious and carnal perſons do expect what they have no warrant to expect, perverting the uſe of this Sacrament to other intents and ends, than it hath by the inſtitution of Chriſt; The ſick man too ſuperſtitiouſly conceives that the *opus operatum* is a *viaticum*, that will pay his fare for a preſent paſſage into heaven, or that it is like a Popiſh ſhrift that blots out all ſin, and wipes off the old ſcore. If inſtead of making the right uſe we idolize the brazen Serpent, and worſhip it, what is it but ſuperſtition? which to avoid, the only way is to mind the inſtitution, and the end thereof, or elſe we ſhall look for that which God never intended to convey by it, as *Eve* was deceived in the fruit of the tree ſhe eat of.

2. Be-

2. Because commonly men have confused thoughts of a benefit, but they know not what; They think it's good for something, but they know not what, and so do as it were take Physick meerly upon trust, not knowing what is in it; Hence is that awfulness of this Ordinance with all men, they must be holy now, at this time, they must not follow their wicked and loose ways; They are going to the Sacrament, and they go with an ignorant reverence, not knowing what is either the fruit or the danger of it. So much for the first.

§. 4. *What the benefit is.* §. 4.

Now to that point, What the effect, as some call it, or the fruit and benefit of this Sacrament is?

I answer generally, and then more particularly.

1. The benefit of the Sacrament is of an higher nature than these creatures are able to convey, and therefore they are stampt and made instrumental by an institution of God; It had been both vain and superstitious to have expected spiritual benefit by the use of these elements, had not the word of institution given a new relation to them, which without it they have not: There might a similitude or representation have been borrowed to signifie the sufferings of Christ, but that would not have made a Sacrament, any more than marriage representing the mystical union of 1. Generally

Christ and the Church is therefore a Sacrament; There must be a promise and a command of God added to the visible creature, whereby the use of it to such a purpose is warranted and authorized, therefore we must look higher than the outward elements, or their power; An Ax is more than Iron; A Seal is more then Wax; Gods institution renders the creatures of bread and wine (which as *Bellarmine* notes, though two elements, are but one Instrument or Seal) useful to spiritual effects, not by elevating their natures as the Iron or wax being instruments are not elevated to any efficacy, as physical instruments, but by appointing their use and working by them, therefore that Question, How can bread and wine, How can water reach or touch the soul is impertinent? for it refers to a natural causation; but moral relation needs no contact, there is a benefit follows upon the right use of them, which comes not through them *tanquam per canalem*, but from God by the use of such means, as an estate is convey'd from the donor by a seal of Wax.

2. The benefits and blessings promised in the Covenant of Grace are sealed, and the Graces of the Covenant are improved in a believer by this Ordinance, Christ, Christ crucified, or rather in crucifying, together with such benefits as are immediately sealed in his death, reconciliation, redemption, remission of sins, as on Gods part offered to a sinner, are here obsignate and sealed: And faith in Christ, repentance from dead works, *&c.* are here exercised,

exerciſed, excited, confirmed, renewed, the main fundamental and eſſential benefits and graces which are in moſt neceſſary order to ſalvation, are here in act, not ſuch things as ſome Chriſtians have, and ſome have not, But the common neceſſaries of the Covenant, both on Gods part and ours, without which no Chriſtian can be ſaved. And therefore I cannot but wonder, that many well-meaning ſouls ſhould fix their eyes on ſuch benefits or gifts to be given in this Sacrament, as are not καθὰ παντὸς, to a Chriſtian, but eminencies of ſome, and not all; they look for gifts of prayer, of memory, freedom from paſſions, ſome Parts or Endowments, which they ſee others excel in, and if they gain not theſe, they gain nothing, they are unworthy, &c. Alas that you ſhould ſo miſtake, I tell you, Covenant-benefits, Covenant-graces, the radicals, the vitals, are they which receive improvement here; here is Chriſt offer'd, and faith is quickned; here Chriſt crucified is exhibited, and here repentance is renewed, the main benefits that God can give, the main graces that we can have, ſuch as are eſſential, without which ſalvation is not. This I would have obſerved for the honour of the Ordinance, and the quickning of addreſs to it.

And another thing alſo, *viz.* That when you hear us uſe the words, *exhibit*, *convey*, *confer*, *afford grace* or ſpiritual benefits: You are to underſtand, that this is not *per modum emplaſtri*, *ſeu medicæ potionis*, not as a natural

agent, but *per modum ſigilli*, or *Sacramenti*, in a way proper to a Sacrament: As we ſay, an eſtate paſſes by the Seal, that is, is aſſured or confirmed, or as we ſay the promiſe or contract paſſes by a Ring, words which every one underſtands; and doubtleſs the benefit and fruit of the Sacrament is afforded in a peculiar way; As the Word, beſides begetting grace, doth alſo increaſe and confirm, but not in the ſame way as the Sacrament doth; as it may be the ſame bargain paſſes by promiſe, by oath, by earneſt, by ſeal, yet theſe are ſeveral ways of certioration; ſo it's the ſame grace that's nouriſht by the Sacrament, as by the Word, but the way is divers; That of the Sacrament is by way of ſign and ſeal, that of the Word by way of Promiſe or Covenant-agreement; nay the two Sacraments themſelves do differ in their proprieties, Baptiſm ſeals the Covenant by way of initiation, and the Lords Supper by way of nutrition or augmentation. God did not make or multiply Ordinances at random without their diſtinct and peculiar uſe, for the exhibiting to us the ſame Chriſt, the ſame graces, the ſame benefits, as men have ſeveral ways of aſſurance-making, one to another.

§. 5. §. 5. *What is done to a Worthy Receiver by Chriſt.*

So much generally. For the particular we ſhall conſider,

1. What is here done.
2. What is hence received.

For

For the first, There is here done by Christ two things, and answerably two things by a believer in Christ.

Two things principally are here done by God, or by Christ.

1. Christ crucified is really exhibited to the faith of a believer.

2. The gracious Covenant which God hath made in Christ is sealed to a believer.

More particularly.

1. Christ crucified, together with all those benefits that ensue upon his death, is really exhibited to a believer; for there is not a meer representation, or empty figure, but a real and true exhibition of Christ himself, as broken for our sins. The word *accipite*, *Take ye*, *Eat ye*, does evidently confirm it to us; If there were only a resemblance or figurative representation, then *See ye*, were more properly said, but *Take*, *Eat*, *This is my body*, plainly shews, that Christ himself is here given to a believer. I think we look so much on the representation, that we forget the exhibition, and therefore should labour to conclude, that Christ himself, as in the state of a redeeming Saviour is truly and indeed holden forth and presented to our faith, as verily as any benefit can be offer'd and holden forth by one man to another. This body and blood was really offer'd up to God for us, which is in this Sacrament really offer'd and applied to us by our faith: Answerable to this exhibition of Christ himself, the believer performs an act of Communion, 1 *Cor.* 10. 16. partaking of the body and blood of Christ in a spiritual

sense, for spiritual nourishment, increase and building up; for the new creature is fed and maintained by Christ, and by virtue of union with him, we have communion, as the Vine-branches by their union with the Vine, receive sap and nourishment; So as we have not graces without Christ, nor benefits without Christ, but first in order of nature we have union as members of him, and then of his fulness we receive; for a Christian is like a branch, that hath nothing of its own, but what it receives from the root, as it self springs from the root, so the increase and growth of it is from the root also; He is as the Moon, which, as appears in the Eclipse, hath no light of it self, but increases and comes to full, as it receives from the Sun; Let no man think that a believer hath no further use of Christ after his first believing and receiving of him, for then this Sacrament would not be useful, the effect thereof, as *Durand* saith, is not absolutely necessary to salvation, as if one could not be in a state of salvation without it, because it serves for confirmation of one that is already in a saving state; and its plain, that a great part of Christ's Office is exercised in preserving and continuing of them in him, who are already members of him, and therefore is the *finisher*, as well as the *author* of our faith, for we *live in him*, and *from him*, and our grace is maintained by emanations from Christ, as the light by continual emanations from the Sun, and therefore this Ordinance of Communion with Christ, and the exercise of such acts

of

of communion are of prime use and benefit, as the branch that shoots from the Tree, grows and lives from that root which gave to it the first being by a continued influx of sap unto it. And this is the first combination of Gods act, and of ours,

2. The second combination is, The gracious Covenant which God hath made in Christ, is sealed to a believer; The common nature of a Sacrament is to be a seal of Justification of Righteousness with God by faith in Christ, *Rom.* 4.11. As a seal refers to some Covenant, so the Sacrament refers to Gods Covenant with man, which is this, That God promises to accept into favour, and into his propriety all that do believe in, and receive Christ, and to bestow upon them all the blessings and benefits thereof. God gives Christ in way of Covenant; He covenants with Christ our Lord, that he should *give his soul an offering and a Sacrifice for sin, and in so doing should see his seed, Isa.* 53.10. So *Arminius* in this point is orthodox. Of this Covenant the death or blood of Christ is the Condition which Christ accepted and performed.

The Covenant of God with us is, That all that believe in Christ that died, and receive him for their Lord and Saviour, shall have remission of sins, &c. and of this Covenant the blood of Christ is the ratification, as the Testators death ratifies the Will or Testament, for it is blood that doth ἐγκαινίζειν, dedicate the Testament, *Heb.* 9.18. and so in the words of this Chapter, *This Cup is the New Testament*

(or

(or Covenant) *in my blood*, viz. ἐγκαινιζόμενος, dedicated thereby, and this blood we receive in this Sacrament, as the Seal of the gracious Covenant made with us; So that if doubts arise concerning the reality of God, and sureness of his Covenant that speaks so much grace and mercy, we look upon and take hold of this Seal of blood, and are thereby settled, and therein acquiesce.

Answerable to this act of God, the believer accepts of, and submits to this Covenant and the Conditions of it, *viz.* to believe, and to have God for our God, and thereof makes a solemn profession in this Sacrament, giving up himself to Christ, as Lord and Saviour, restipulating and striking hands with him, to be his, and so binds himself, and doth as it were seal a counterpart to God again, and not only so, but comes into a claim of all the riches and legacies of the Will or Covenant, because he hath accepted and here declares his acceptance of the Covenant. The Seal is indeed properly of that which is God's part of the Covenant to perform and give, and is no more but offer'd, until we subscribe and set our hands to it, and then it's complete, and the benefits may be claimed, as the benefit of any conditional promise may be, when the condition is performed; And least you should stumble at that word, I must let you know, That the Will accepting and submitting to the conditions, is the performance of the conditions required, and so the gracious God that might *pro imperio*, require duty and

and allegiance of his creature, condescends to us to enter into a Covenant of Grace with us and vouchsafes us the honour of coming into Covenant with him, that so he might settle and maintain a communion and correspondence between him and his people, and there might be a mutual bond of engagement each to other, which is solemnly professed, as often as we meet with God in this Sacrament, because we are so apt to disbelieve and waver about his promises, and to halt and decline from our obligations to him. And this is the second combination of action, according to that which is to be remembred at every sealing day, (the Sacrament is a sealing day) *Deut. 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways*, &c. *And the Lord hath avouched thee to be his peculiar people, as he hath promised thee.* So much for the first, What is here done.

§ 6. *What is here received by the Worthy Communicant.* §. 6.

2. I come to the second, What is here received, and I do not mean to say, what every believer doth sensibly receive, but what God hath appointed by this Sacrament to convey, and what may be received by a believer in the right use of it, not always to his own sense, but according to this nature of the Ordinance.

I will not say that which some affirm (but it

it is Apocryphal) of the Manna which the *Israelites* did eat, that it had the taste that every man desired; But this I may say, that as *Calvin* of himself, *When I have said all, I have said but little, the tongue is overcome, yea the mind is overwhelmed*; I say then in one word,

Instit. l. 4. c. 17. § 7.

1. Christ is here received, the body and blood of Christ into intimate Union, as the nourishment of our souls. What is more ours than the meat we eat? What is more nearly joyn'd to us, than that which becomes part of our selves; the Scripture by the language it useth hath even overcome our apprehensions; A man may eat the fruit that hath no interest in the Tree, but here the believing eater grows into the Tree, he that drinks, drinks the fountain, he comes to a closer Union with the conduit-pipe of all grace, the flesh of Jesus Christ; You know the best meat and drink doth you no good, except it be made your own; nor is Christ of worth, except he be ours, he is, as if he were not. *Tolle meum, tolle Deum*, we must be happy by a Christ within us, *Know ye not that Christ is in you, except you be Reprobates*, 2 Cor. 13. 5. There was a croud toucht Christ, but *virtue went out of him to none but one* that *toucht* him by *faith*; So there is a throng about the Table, but none receive Christ, but those that by faith take and eat his crucified body. If Christ himself be here received, what spiritual grace is there that is not in him?

It is somewhat a gross conceit to ask,

How

How Christ in Heaven, and a believer on earth can be united? For man and wife are one flesh, though a thousand miles asunder; And we know, that as the Apostle saith, *Col.*2.19. *There are bands and joynts whereby the Head and every Member, the root and every branch are united*, and they in this *mystical union* are *Spirit* and *faith*. *He that is joyned to the Lord is one Spirit*, 1 Cor.6.17. And so according to that strange expression, *We are members of his body, of his flesh and of his bones*, Eph.5.20. A phrase which signifies that the humane nature of Christ is the root of this Union, but not to be exagitated by too subtil curiosity, because mystical.

2. A believer in Christ may here receive remission of sin, not venial only, as Papists teach, but deadly and mortal: Oh, but we may not come with such sins! Yes, with repentance and remorse for them, We may bring our sins to the head of our Sacrifice, and put them thereupon by confession. *Bellarmine* resolves all the difference between Papists and Protestants about the effect of this Sacrament into this, That the Papists deny, the Protestants hold remission of sin to be given here, and the Papists do it in favour of their Sacrament of Penance, that one Sacrament may not rob another, but Scripture tells us, *Matth.* 26.28. *This is my blood of the New Testament which is shed for many for remission of sin*; Shed for remission, that's true, saith *Bellarmine*, not given in the Sacrament, a meer evasion, for we drink the blood that was shed,

Bellarm de Euch. l. 4. c. 18.

shed, even that which confirms the New Testament, which promises remission of sin. The great Argument wherein he triumphs before the Victory, is, That a believer hath remission of sins before he comes, *viz.* by his Faith in Christ, and that's true, *Nemo cibum Christi accepit nisi ante sanatus*, but in this Sacrament the pardon passes *obsignante sigillo*, before a believer is pardon'd by the Covenant; and here that pardon is seal'd, and sealed it cannot be, except it be before, for the pardon of forgiven sins is sealed, as *Abraham received the sign of Circumcision, the seal of the righteousness of faith, which he had before*, Rom. 4. 11. And this is needful for relief of our doubts, and fears, and waverings; For this is the great Question of anxiety, which troubles the soul? Are my sins pardon'd? Are my sins blotted out? And God hath, saith *Chemnitius*, instituted this Sacrament for solution of this Question, to the weak faith, *Ecce signum*, Behold the Seal, believe upon the Word, believe upon the Seal of God. *Luther* gathers it by a gradation, *The Cup is put for the Wine, the Wine signifies the blood, the blood is the blood of the New Testament*, Math. 26. 28. The New Testament contains the gracious pardon of sin to a believer; And if remission of sin be an Article of the Covenant, the Seal must reach it. Therefore all that have wounded their souls with grievous sins, should be wounded again with sorrow, put off the purpose of sinning, bring repentance and faith, touch the hem of Christ,

Christ, receive here the pardon of sin, question not the Seal or truth of it.

3. That I may not divide into further particulars, there is by this Sacrament a communication of a greater proportion of Gospel-Spirit, *For we have been all made to drink into one Spirit*, 2 Cor. 12. 13. which Spirit plentifully bestows his several fruits and graces, for the growing up of a member into Christ the Head in all things, *Ephes.* 4. 15. from whence we have not only those *Auxilia actualia*, actual influences, and aids of delight, comfort, evidence, sweet tasts, powerful motions and impressions, which *Vasquez* calls grace sacramental, and saith, That *Gratia Sacramentalis non est gratia habitualis, sed auxilia quædam actualia*, which I conceive is an errour; For though a man have a sweet taste and transient delight in meat or wine, yet there is also a permanent and abiding nourishment proceeding from that he eats or drinks: So here the very habitual graces are nourisht, strengthned, excited: It may be a man at present doth not feel that strength he doth receive, nor is sensible of the intention of his graces: For the same *Vasquez* saith *Intensionem habituum infusorum sub experimento humano cadere non posse*, And it's true at present time; But the growth of grace manifests it self in time; We do not see our selves or others grow, but that we are grown is plain enough; nor do we see how much the light encreases by every step of the Sun rising higher; for our growth is gradual, and

and by imperceptible instances and degrees, when power of resisting temptations, mortifying lusts, which before were too hard for us, do appear, we may see our growth, as we see our shadows are shortned, but how much in a minute we see not; and may say, That the graces which this Ordinance requires and excites, are thereby strengthned and enlarged, and therefore the Rule is good, What Grace thou wouldest have strengthned by this Ordinance, that do thou set on work, and exercise it, for that is *Sowing to the Spirit*, as the Apostle calls it; And I make no question but a believer shall find the benefit of this Sacrament in his obedience also, for the fuller the Vessel is, the faster it will run out at the tap: If the habits encrease, the fruit of obedience will be proportionable; We mend a barren Tree at the root, sweeten the sap there, and the Tree is more fruitful; When *Jacob* had seen the sweet vision in *Bethel*, then he lifted up his feet, *Gen.* 29. 1. it put mettle into him.

So much for this Point, the Benefit of this Sacrament, which being disused, as at this time, is a great loss to the improvement of Christians, though they see it not. The Christians in persecuting times, when a storm was coming, then were they most diligent to frequent this Table, to lay in store for a hard Winter, and fortifie their resolutions. And let this bene-

benefit be a Motive to the use of Preparation, which was the reason I have handled it in this place, for there is no Promise, no Benefit to one that comes to this Table unworthily.

CHAP. XXIX.

The Sinfulness of Eating and Drinking Unworthily.

§ 1. I Have said, concerning eating this Bread and drinking of this Cup of the Lord worthily. Now I come to the other branch, The eating and drinking unworthily; What that is hath been sufficiently opened already. The *Antithesis* or opposition between worthily and unworthily is such, as if you know the one, you know both, as he that knows what a right line is, knows what is crooked or oblique; Worthily to eat is in such manner as is answerable and suitable to the nature, end, and use of the Ordinance, and unworthily to eat is contrary, that is without a Sacramental or Supper-disposition, and otherwise than is fit that these holy mysteries be handled and entreated, as I have before proved.

The Point I shall take up is this,

Doct. § 2. *To eat the Bread and drink the Cup of the Lord unworthily, is a sin of an high nature, and of consequence dangerous.* It is a fearful sin, and attended with fearful effects. It is of a high nature, as appears by that peculiar guilt which is contracted, he shall be guilty of the Body and

and Blood of the Lord, it is of fearful consequence, *He eats and drinks judgement to himself.* Thou seest, saith *Chrysostome*, πῶς φοβερὸν τὸν λόγον ἐποίησε, *what a terrible word the Apostle speaks, nay thunders, so as may awake the secure soul into trembling.* The example of *Nadab* and *Abihu*, their being made Sacrifices themselves, was enough to give warning to all after them against offering of strange fire, and was the occasion of that excellent Rule which God gave at that time to be observed in all our near approaches to him, *I will be sanctified of all that come nigh me*, Leviticus 10. 3. In loc.

There are four things to be open'd:

1. The sin it self, *viz. Eating and drinking unworthily.*

2. The cause of the sin, *Not discerning the Lord's body.*

3. The aggravation of the sin by the object and peculiar nature of it, *viz. A guiltiness of the body and blood of Christ.*

4. The danger that attends or follows upon it, *He eats and drinks judgement to himself.* § 3.

1. The sin is *Eating and Drinking unworthily*, and it is a peculiar sin of transgression of the Law of this Ordinance: One may do what the Law requires, and yet sin grievously, if the manner of doing be vicious and corrupt: Men may be content, if the matter by their Law required be done, whether with a good will or an evil, but God is not so, who values the disposition of the heart, when the

thing in command sometimes is not done; so he hearkned to *Hezekiah's* prayer for them that *prepared their hearts to seek God*, though not legally purified, 2 *Chron.* 31. 19. and is highly displeased when the command, *Do this*, is observed, but it is done unworthily, and therefore they say he is pleased with *bene*, not meerly with *bonum*. The Ordinance it self is the *Index* or Touchstone of unworthiness: Here is Christ offer'd and presented to thee, and thou hast no faith; Christ broken, bleeding for sin, and thou hast no repentance; Christ for spiritual nourishment, and thou hast no appetite. The Covenant is sealed, and thou art no confederate, strengthning and refreshing grace convey'd, and thou art a dead man; Communion of Christ's body and blood, and thou art no member in Union with him: How unsutable art thou to the Ordinance, and therefore eatest and drinkest unworthily?

This word [*unworthily*] may be taken two ways, privatively and contrarily; Taken privatively, it is as much as not worthily, not suitably to the Nature and Use of the Ordinance: Taken contrarily, it is as much as wickedly, so we say, a man deals unworthily that is basely, unjustly, injuriously.

In the first sense,

He that hath no spiritual grace, and therefore cannot exercise it, or he that hath some, but doth not exercise it, may come unworthily, for the words, *Take ye, eat ye*, do denote, and so require the exercise and acting of our graces,

graces, such as have no grace can exercise none as a dead body without life, cannot exercise an act of life, it cannot take and eat. Hear what the Schoolman saith, *Statum gratiæ*, &c. that a state of holiness and grace is necessary to the worthy receiving of this Sacrament; And I believe the ancient Fathers were of this sense by the order of Baptism, the Sacrament of Regeneration going before the Supper, an Ordinance of corroboration, and this Rule speaks plainly, no man unregenerate receives this Sacrament worthily. It's a Doctrine of hard digestion, but hard wedges cleave hard knots, make that the point of your examination.

Such as have some grace, and do not exercise it, but are either stupid or presumptuous they have a wedding garment, but do not put it on; Pride and presumption of grace betrays many a man to sin, and to come to this Table unworthily; These *Corinthians* were most blown up of any, and they are punisht for eating and drinking unworthily. Let no Christian be secure, as if he could not come unworthily, and so neglect the trimming of his Lamps. The best swimmers are soonest drown'd; I would not crush the least spark of grace, I mean by having grace, that spark in the flax, and by exercise the very smoak of that spark, Christ would not let them be drown'd, whom he calls ὀλιγόπιστοι, *O ye of little faith*; he exercised his faith that said, *Lord, I believe, help my unbelief.* Matth. 8. 26.

In the second sense taken contrary, unworthily is § 5.

He that comes to this Table with a conscience imbrued in guilt without remorse, or lives in practice and custom of foul sins and lusts, we have such as come out of the adulterous bed, newly stept off the ale-bench, their hands are full of bribes and extortions, their mouths belch out lying, swearing and revenge, they come to the Sacrament in superstition to be shriven, to sin again, not in repentance to be forgiven, to go away and sin no more, their prophaneness dreams of a cure, not of a conquest, they are willing to leave their sins upon Christ's back, only while they go and fetch more; There is a wretched crew of such Communicants, that make conscience of the Sacrament, and make no conscience of those sins they live in. *Judas* came impudently, and in the purpose of horrible sin, *Paria timeat qui paria audet*, saith *Novarine*, Let them fear the like, that dare do the like; God was not pleased with them, that did *eat the same spiritual meat, and drink the same spiritual drink*, the reason is given, *they were idolaters, and committers of fornication*, and other enormous sins, 1 *Cor.* 10. And who, you will say, can come without sin? I say, there are remaining sins in the regenerate, but not reserved sins: If you hold the course and custom of those sins, which your conscience cannot but tell you of, you do but add the sin of receiving unworthily to the rest of your sins, and blow up the fire of God's wrath the hotter against you; why then (you say) better stay away then come, to load our selves with more guilt?

guilt? If you will not come, because you will not repent, and cast off your sins, you proclaim your just condemnation, in preferring your sins before Christ Jesus. If ye come without true repentance, *you eat and drink your own damnation*, nothing can lead you out of this labyrinth, but repentance and conversion: Therefore as the Prophet said to some that desired the day of the Lord, *To what end is it for you? It's darkness and not light*; So shall I say to many that are forward to rush unto the Lord's Table without fear. To what end is it for you? The bread and wine ye eat and drink is but your own condemnation: Unto the wicked God saith, *What hast thou to do to take my Covenant in thy mouth, seeing thou hatest instruction, and art not reformed, Psalm 50. 16, 17?* Amos 5. 8.

CHAP. XXX.

The Cause of this Sin, viz. Not discerning the Lord's Body.

§ 1. 2. THe cause of this sin of eating unworthily is, *not discerning the Lord's body*, ver. 23. The word διακρίνειν, signifies *to make difference between one thing and another*, Acts 15.19. Heb.5.14, and in this place to *discern, and put a difference between two*, and those two things as the common stream runs, are common bread and wine, and this Bread and Cup of the Lord, which are employ'd to another use and end, than promiscuous and common bread at your Tables, for this is called *the bread of the Lord*, the body of Christ in respect of signification and use, I find no fault with this exposition, οὐ γὰρ ὡς κοινὸν ἄρτον, &c. saith *Justin*. We receive not this Bread as common bread, nor this Cup as common wine, which hath no other use than to refresh the body, I say, I find no fault, but why may not, *Not discerning the Lord's body* signifie thus much?

much? not minding the body of Christ signified by the bread, but looking all upon the shell or sign, and not the kernel or inward thing, which should be regarded with greatest intention: Let me not offend in the terms of this distinction.

§ 2. *What it is not to discern the Lord's Body speculatively.* § 2.

There is a speculative discerning of the Body of Christ, and there is a practical.

The speculative discerning is the notion or knowledge of the signification of the outward elements.

That the Bread and Wine do represent Christ's body and blood, That the bread broken represents his body broken, &c. This is an easie piece of knowledge, as easie as to know that a picture or figure do represent such a man, and there is no great measure of knowledge to construe all parts or rites of the Sacrament into a true meaning.

In this sense not to *discern the Lord's body* is directly to inhere and stick in the bread and wine, as bread and wine, and to take the picture for the man: It may be there be some such brutish ignorants, that discern not the meat from the dish, nor the marrow from the bone, such as these are, are fit to be excluded, because where there is no Analogy holden, there can be no Sacrament. The Analogy, I say, between the outward Sacrament, and inward thing, must either be known, or it is to us no Sacrament;

For

For, a similitude, resemblance, or Analogy must be between two things at least, and therefore those that in a blind and bruitish ignorance know nothing, but the outward part, do not properly receive a Sacrament, but are like the carnal Jews that knew not the meaning of their Sacrifices, or of those types of Christ which they had; The brazen Serpent was Christ, the Rock they drank of was Christ, but many of them dream'd not of him in the use of them. I do not believe these *Corinthians*, men of such knowledge, were such bruits, for the Apostle, 1 *Cor.* 10. 16. speaks to them as wisemen, who knew this, saying, *The Bread we break, Is it not the Communion of the Body of Christ*, &c. Therefore

§. 3. *§. 3. What it is not to discern the Lords Body practically.*

The practical discerning of the Lords body is, when the body and blood of Christ are so minded & intended, as to compose the inward man, and the outward behaviour of the Communicant into such a posture of spirit and carriage, as is suitable to Christs body and blood there offered and exhibited unto faith, and the not discerning the Lords body, is when the behavior is so loose and rude, the inward man, so discomposed and carnal, as that interpretatively, they may be said not to mind, or not to *discern the Lords body*; So we would say of one whose carriage is wanton and loose in the presence of his fathers corpse lying

in

in presence in a coffin or bier, you do not mind, you consider not who lies there, because if he did, another countenance and carriage would beseem him, and so the *Corinthians* are taxed here for such carriage of theirs, as proclaimed they had no serious thoughts, no sad and fixed mind upon Christ bleeding and broken, for that consideration would have bespoken another frame of spirit, and form of behaviour. The result of this explication is,

The Apostle gives us a two-fold cause of eating and drinking unworthily.

1. If we understand not, know not the Analogy or resemblance of the bread and wine to the body and blood of Christ, but stick in the rind or shell, and feed only on the husks, as upon common bread and common wine, and resting in that, as knowing not the use or end, which makes the difference, which renders all brutish ignorant people *unworthy receivers*, And how should I make them know the danger that know not thus far of the use of this Ordinance? Willingness to be taught would help it, if they were not more willing to run blindfold into the pit, than proudly unwilling to discover their silliness and ignorance; and if they be unwilling, It's no cruelty but charity to keep a blind man from running into a pit.

2. If we understand the meaning of the outward elements by rote or notional knowledge, but do not seriously and with a fixed intention consider and look wishly upon Christs

Christs body and blood represented, offered, and to be exhibited to our faith, for this will compose our outward behaviour and inward spirit; this bespeaks faith, repentance, affections suitable; this composes us unto reverence and serious behaviour: Imagine the very Body of the Lord Jesus was presented to your eye, broken, bruised, bleeding for thy sins under the stroke of Gods terrible justice, and so offer'd unto thee for thy salvation, Would not thy soul raise up all affections, and muster up all it's forces, to receive him, to open to him, to thirst after him, and admire and praise him? And doth not God in this Ordinance really hold him forth to thee as such, and so to be received? The nature of the feast to which we are invited, teaches us how to dress our selves; To a funeral we come in mourning, to a marriage in a Wedding garment; The very minding of the body of Christ teaches men to come worthily, that is suitably, and the not minding of it with fixed intention is the cause that we come loosly, carnally, and so unworthily.

CHAP.

CHAP. XXXI.

The Aggravations of the Sin of Unworthy receiving.

3. THE aggravation of unworthy receiving follows, ἔνοχος ἔσται, *He shall be holden guilty of the body and blood of the Lord*, or God will judge and repute him guilty of the body of Christ unworthily received and entreated, or guilty of the unworthy handling, or of the contempt and violation of Christs body and blood; the memorial of whose death is prophaned by your irreverence, and this appointed means of your participation of it is undervalued; What a high sound is there in these words, *He shall be guilty of the Body and Blood of the Lord?* and the ellipsis is left open to be filled with some fearful word, guilty of neglect, of contempt, of profane violation of, and injury to this body, the body of our Lord. For the right understanding of which phrase, §. 1.

§. 4. *What*

§. 2. §. 4. *What it is to be guilty of the Body and Blood of the Lord.*

1. The Papists, and no less the *Lutherans*, do hence infer, *That the very Body and Blood of Christ is eaten and drunk by the mouth of the Communicant*, which they call *Sacramental Eating*, and the reason is, How else is an *unworthy Receiver guilty of the Body?* We of our Confession that hold the Corporal Presence of Christ under the Bread impossible, as well as false, do therefore infer, That that Body which is not corporally there, cannot be eaten, and therefore the guiltiness of Christs Body is not by the oral eating.

2. We expound it thus, Whatsoever irreverence, slightness, neglect or contempt is used by any in the celebration of this Ordinance, is reputed and adjudged to redound to the very Body and Blood of Christ: As it's Treason against the State to embase their Coyn, to abuse a picture is dishonour to the person, to hang a man in effigie, or subvert ones name (as the Romans used) are interpreted to the disgrace of the man whose they are; Thus it is here, by reason of that near relation and Analogy which this Bread and Cup have to Christ himself, to the uncircumcised man-child, *Gen.* 14. 17. is said to have *Broken my Covenant*, and therefore the Fathers reckon an unworthy receivers sin to be like that of *Judas*, the Jews, the Souldiers, that abused and dishonour'd the very Body and Blood

Blood of Christ; and this is a peculiar guilt that attends upon the celebration of this Ordinance, wherein Christ condescends to come so near us, by offering his body and blood to us, and this condescention to be neglected and refused; Think of this, and measure not the sin by your own apprehension of it, but by the account which God makes of it, who accounts all them that come unworthily, to vilifie the Body, the suffering of his Son our Lord, and to despise the Seal of that gracious Covenant, which we make our selves believe we do not do.

The result from hence is,

1. The sin of wicked Christians against Gospel-ordinances are of highest nature, and incur greater guilt. It's said of Christians, *They were illuminated and tasted the heavenly gift, they crucifie to themselves again the Son of God, and put him to open shame*, Heb. 6. 6. And they that sin wilfully after the knowledge of the truth, are said *to have trodden under foot the Son of God, and counted the Blood of the Covenant a common thing, and to have done despite to the Spirit of grace*, Heb. 10. 29, 26. A meer Heathen is out of capacity of guiltiness of these high sins; He is not guilty of the Body and Blood of the Lord, which was never offer'd to him in this Sacrament. No aggrations of sin are like to the aggravations of the sins of wicked Christians; their guilt is not of so high complexion that never knew of Christ; either we must be saved, or we cannot be so easily damned, the weight of sins against §. 3.

against Christ is heavier than of those that are meerly against the Law of God; We are the earth that drinks in the rain that cometh upon us; If we bear briars and thorns, we are nigh unto cursing, *whose end is to be burned*, Heb. 6. 7, 8.

2. How many do that, they think least of, and are guilty of that, they once imagine not themselves to be guilty of: but few of a thousand will own this guiltiness of the body and blood of Christ, and yet as often as they do or have eaten and drunk at this Table unworthily, so often they have incurred and renew'd this guilt? Do not they say at the last day, *When saw we thee an hungry or in prison?* Did the Jews think they pierced their true *Messiah*? There are not many Christians in name and profession such, that can be convinced, that they hate and despise Christ as much as the very Jews that crucified him, which yet may be demonstrate by clear arguments. The Jew honour'd the name of the *Messiah*, and expected great things of him and yet hated and rejected him blindfold: and so we call Christ Saviour and Lord, and besprinkle him with sweet water, but in reign and government over us, we utterly despise and hate, and prefer a sordid lust far before him.

CHAP.

CHAP. XXXII.

The Danger of this Sin.

4. THE fourth thing propounded was the danger of this ſin, *He eats and drinks judgement to himſelf*; if he be a godly man that eats and drinks unworthily, or haply alſo damnation, if he be an hypocrite, for the word κρίμα, may reſpectively extend to both. A ſtrange phraſe it is to *eat and drink judgement*, but it is alluſive, and *per mimeſin*, as ſure as he eats of the Bread and drinks of the Cup unworthily, ſo ſure is judgement to follow thereupon, or to accompany it, for he eats judgement, but it is to himſelf, not to others, except they be partakers in his ſin, which may be divers ways; So we have reaſon to inſert in all our prayers, Lord forgive our *noſtra aliena*, our other mens ſins, but without partnerſhip in the ſin we need not fear ſhare in the judgement, He eats it to himſelf; and therefore that argument of the *Donatiſt*, which is riſe now adays, §. 1.

Si corruptis sociaris, &c. If you be joyned with wicked men, how can you be clean? If you pray with them, hear with them, receive the Sacrament with them, was answer'd by *Austin*, True, saith he, if we be joyned, but that is not in bodily presence locally, but by consent or allowance, and so we are no more joyn'd then Christ & the Apostles were joyn'd with *Judas* at the Passover or Supper, who I believe was not defiled by his presence, as neither were those guests that came in to the marriage by the presence of him that had no wedding-garment; Its true, example may defile by coptagion and infection, but allowance and consent defiles by accessorines unto the sin.

§. 2. §. 2. *Application.*

How precious an Ordinance is this Supper, and yet how dangerous? There is life and death set before you. It's on one side a refreshing cloud, on the other a flaming fire; so by the same water and way were the *Israelites* saved and the *Egyptians* attempting the like were drown'd: Thus Christ also is a precious stone to believers, a stumbling and a crushing stone to unbelievers, and the Word is a savour of life, and a savour of death; Some mens eyes are open'd by it, and some are shut; The same Ark is to *Israel* a glory, to the *Philistims* a scourge; Here is honey in the same rose to the Bee, and poison to the Spider, and it is according as you eat and drink worthily or un-

unworthily. We read in Scripture, that when people cried to Christ for cure, usually he put it upon their faith, *According to your faith*, and, *If thou canst believe*; and we never read of any one that cried, that he was put by for want of faith; for if they gave never so little account, *Lord, I believe, help my unbelief*, it was accepted. The benefit of this Ordinance is according to your Faith, Repentance, and if you can give but any account of them to God, you may drink Christ out of this Rock, but if you be in sins with love and delight, and come in your wickedness, you take the sword by the point, not by the hilt, and you shall smart for your presumption.

Secondly, The horrible thunder of the Apostle in this place, is not to deter, but to prepare Communicants; An humble soul is affrighted with the terror, and dare not draw nigh this fiery Mount, but it is not spoken to affright from the Sacrament, but to enforce a due preparation; When the destroying Angel rode his circuit, the *Israelites* lay secure within the line of blood; This blood here offer'd will protect thee from this condemnation threatned, if thou flie to it. But

Thirdly, The ignorant that are without knowledg, and the scandalous without repentance, who are by the common vote of men excepted against, as unfit Communicants, they may know that this is a dreadful eating and drinking, which is accompanied with such a guiltiness, and with such judgment, and yet

this fiery Sword will not keep them off, they will be rushing in to this Tree of life. It is not envy, malice, or partiality, but it is charity to entreat you not to lust so eagerly after those Quails, which while they are in your mouths, the wrath of God is like to fall upon you, both of you have marks enough of condemnation upon you; Desire not to add more, be sure the King will survey and view his guests, you cannot scape in the croud; What if you be taken from the Table, and cast into utter darkness? It concerns me to give you warning; If you take the Alarm, and first labor for knowledg, and seek repentance by the means appointed to beget them, and to beget you unto God: Well, If not, then it concerns the Church to shew you mercy in making stay of you from falling into the fire. For,

Fourthly, The eating and drinking of the Lords Bread, and the Lords Cup unworthily, is a sin dangerous to Commonwealths and Churches, for it brings judgement, Epidemick judgement, so it did upon this Church of *Corinth*, διὰ τοῦτο, *For this cause many among you are sick and die:* Haply they had some common and mortal sickness or mortality, and knew not the cause of it. Happy we, if we knew the particular cause of Gods angry visitations, sin in the general we acknowledg, but we own not our particular sins; We have had many, and great, and common calamities, but are far from assigning them to the abuse of the Sacrament, and yet we must con-

confeſs that what hath been a door at which judgments have enter'd may be ſo again: Howſoever, I think, that rationally I may excite publick Authority to reſtrain or to make proviſion of reſtraint for ſuch ſins as are pernicious to Commonwealths, in bringing forth publick judgments, which eat up and conſume the people, and ſuch is this ſin, as I have ſhown: I know no Powers command of compel faith or ſaving grace; but it's ſure a fallacy to infer from thence, that he may not reſtrain ſins that bring publick judgements, or not bring the people to the means of faith. It's a ſaying, that a man cannot make his Horſe drink without he will, but yet he may have him to the water. God directed the fourth Commandment to Governours, and Parents, and Maſters, and thereby either ſuppoſed they had, or elſe gave them a Power or Commiſſion to ſee the Sabbath kept within their juriſdictions, not I confeſs to force the *Ger Toſhab*, or Proſelyte of the gate, to undertake the whole Religion of the Jew, but only the ſeven Commandments, as they call them, given to *Noah*, and not to violate the Sabbath: If he will live among them, he muſt obſerve the Sabbath.

Fifthly, You muſt careſully diſtinguiſh between the ground of mans receiving unworthily, which is, that he hath no ſeed of ſpiritual grace, or comes with reſervation of ſome ſin haply known to none but himſelf & God, he is not truly within the Covenant, and therefore cannot receive the benefit of the §. 3.

Covenant: And the ground of the Churches admiſſion is, that he is reputed a member, and hath not forfeited his right by any known ſin juſtly and duly proved againſt him; For all viſible proceedings of the Church, or Civil State, either of them muſt be *Secundum allegata & probata*; Secret ſurmiſes, or doubtful preſumptions, are no ground of juſt ſentence; though a man do eat and drink unworthily, yet he cannot always be debarred, while he ſtands a viſible member, and is not proved or alleged guilty of ſome ſin that may diſmember him. *Judas* was not caſt out from the Supper for a Thief or a Traitor, becauſe that he was ſo, yet it was not viſibly and duly proved againſt him. Sin is not ſcandalous, till it be known: If it be known to me, I muſt perform the office of a brother before I tell the Church: And if it was known to me, that a man was not regenerate, I durſt give him the Sacrament, yea I muſt, until he be orderly convict of ſin that may debar him, for the Rule of Gods Word is the beſt reaſon, and that Rule eſtabliſhes an order, *If he hear not the Church, let him be to thee as an Heathen and a Publican*, until then, and upon my private knowledge, he is not to be a Heathen unto me. But of this enough before.

CHAP.

CHAP. XXXIII.

Of Examination in order to this Sacrament.

1 Cor. 11. 28.

But let a man examine himself, and so let him eat of that Bread, and drink of this Cup.

§. 1. HAving shown you, That to a man that eats and drinks worthily, this Ordinance is (as I may say) a Tree of Life, but to the unworthy a Tree of Knowledge of good and evil, drawing upon them a heavy guilt and condemnation. Now I come to that expedient which the holy Ghost affords us, both for the obtainment of the be-

nefit, and for the avoidance of the Judgement, and that is in these words, *But let a man examine himself.* In which words we observe two things,

First, That Admission and Access unto the Lords Table is given with a proviso, in these words, καὶ οὕτως.

Secondly, That God affords the use of the Lords Table to a professed Christian upon fore-going self-examination.

The first of these [*And so*] I have been all this while in handling, though not in terms, yet in effect, and have taught you, That no man may come hand over head, at all adventures, for that the Sacrament is not a Common without hedge or bar, but a several, inclosed as appears by this short word [*And so*] The celebration of this Ordinance requires some previous preparation, and bespeaks some due and competent qualifications of the Communicant therein. This medicine that it may have its effect and fruit, requires a preparative; One duty prepares unto another, *I'le wash my hands in innocency* (saith the *Psalmist*) *and so will I compass thine Altar*: The unclean under the Law had their Purifications before they drew near to God in his holy Ordinances, for, saith God, *I will be sanctified in all that draw nigh to me.* I hope you are not only convinced of this, but well satisfied in it, by what I have delivered to you, and therefore I will not draw the Saw, and say over again what is already setled.

§. 2. Of

§. 2. *Of Self-Examination.* §. 2.

The Lord affords the free use of his Table to a professed Christian upon fore-going self-examination. This is the proviso of this priviledg: Here is Admission, and Access here is free, both invitation and allowance, *But let a man examine himself, and so.*

1. Let a man ἄνθρωπος, that is, πας ὁ *Every man*, as the Hebrew language sometimes expresses it self? What every man an examiner? Yea, of himself, *For what man knows the things of a man, but the spirit of a man which is in him?* 1 *Cor.* 2. 11. A partial examiner, you may truly say, but it is at his peril: The Rule whereby he must proceed is impartial, man that hath a reasonable soul hath this power above bruits, which have not that we call conscience, that he can make reflexion upon himself, he can accuse, testifie, judge of, and call himself to account; But is every man in the world meant here? The word *examine* rightly interpreted will answer that Question; in the mean time I think it hath this restraint, *every man* or *every one of you*, & of them that are such as you *Corinthians*, visible professors of Christ, incorporate by Baptism, Church-members, that have all outward qualifications unto this Sacrament, every such man, *Let him examine himself.*

2. *Let every man examine*, δοκιμαζέτω, as we try metal or gold by the touchstone, or by the fire, so the Greek version of the *Septuagint* useth

useth this word, *Prov.* 17. 3. God tries the hearts, he tries man by tentations, afflictions, as gold by fire; man tries himself, as gold or silver by the Touchstone, the Rule and Standard of this examination is the word of God, called a Canon, as a man that will not trust the fair looks of a piece of money, rubs it on the stone, and thereby discerns it, whether true or spurious; so not trusting the superficial outsides and form, which flatters us, We must bring our selves to the standard, and thereby judge whether we be dross or gold.

3. *Let every man examine himself*, 2 *Cor.* 13. 5. *Examine your selves, prove your own selves.* *Chrysostom* takes this word signantly, ἐαυτοὺς ἐαυτοὺς, &c. He doth not bid one (saith he) to examine another, but a man himself to prove and search himself: And *Parens* on the place, speaking in opposition unto, and detestation of the Popish Auricular Confession, saith, *Non dicit Sacerdotes probent, &c.* He saith not, let the Priests examine and dive into mens consciences, but every man himself, not that we refuse any just trial, but we abhor their tyranny and superstition. I know men are backward to have their wounds searcht, and very partial and indulgent to themselves, but if conscience be set on work in the duty, this unpartial Tribunal, this ἀμέτρους ἔλεγχος, as *Chrysostom* calls it, is the most excellent, for a man is within himself, and others are without him, and he that is within may search the house

1 Cor. 11. 28.

better

better than he that ſtands without. Our ſecret hypocriſies and heart luſts may be diſcerned by our ſelves, not by another, and there is no mans heart but ſtoops moſt of all, and is laid flat in the duſt under ſelf-conviction, ſelf-judgment, Therefore *let a man examine himſelf.*

And ſo I have open'd the words, *Let a man examine himſelf*, which if any one cannot do, as Infants, ſtupid ignorants, men beſides themſelves; or will not do, becauſe he hateth the light which diſcovers him; or doth not do, becauſe worldly imployments poſſeſs him; or dare not do, leaſt he create trouble and pain to himſelf, then he hath not performed the proviſo, which is, *And ſo let him eat of this bread, &c.*

Queſt. There may be in ſome of your thoughts, as there hath been in mine, a Queſtion upon this, and it is thus, *What if* Judas *by reflection upon himſelf find that he is conceived with a treaſonable intention, which he minds to purſue, and to bring forth? What if any man upon examination of himſelf find himſelf without any ſpark, and without any deſire of grace? What if he be a ſcorner of all godlineſs, and purpoſes ſo to be, a vicious and flagitious ſlave of ſin, and will not be made free? Shall he come and eat this Bread, becauſe he hath examined himſelf? Shall he plead his privilege, becauſe he hath examined himſelf?* *Queſt.*

Solus. If this were ſo, then Examination, is required for Examination ſake, but that is not ſo; for ſelf-examination is a duty, *Anſw.*

ty, πρὸς ἄλλο, tending to a further end, and that is our meetness and fitness to come to this Table, it is to find a Sacramental disposition δοκιμάζειν, is that we may find τὸ δοκιμὸν, as a learned Man saith, *Let us search and try our ways, and turn again to the Lord*, that's the end and effect, *Lam.* 3. 40. *Prove your selves whether ye be in the Faith, examine whether Jesus Christ be in you*, 2 Cor. 13. 5. So here, *Let a man examine himself*, that is, Let him prove in himself a disposition of fitness and meetness, and so let him come, as a man that tries gold at the stone, he will not take it, because he tries it, for he finds it copper, but if it be indeed true gold he will take it, So one will not go abroad, because he hath beheld himself in a looking-glass, for he may find deformity and filthiness, but because he hath corrected all inconcinnity by the glass, and composed his dress: And so, except we will prevaricate, the Holy Ghost intends a fitness and meetness found by this self-examination, and then, and so, *Let him come and eat*, &c. The garment is not made by taking measure, nor the wedding-garment by meer examination.

For the clearer opening of this point of self-examination, I might thus distinguish, There is a self-examination required of all men, of all Christians, of all Communicants.

That which is required of all men, is, *To search and try their ways* in order to conversion or repentance, *Lam.* 3. 40. *Let us search and try*

try our ſelves, and turn unto the Lord, which if diligently done, they might know and own their miſery, and find an abſolute neceſſity of converſion, the want of this is the reaſon that men lie ſo faſt aſleep in ſecurity, and purſue their beloved ſins without check or controll, *Jer.6.8. No man repented him of his wickedneſs, ſaying, What have I done?* Every one turned to his courſe, *as the horſe ruſheth into the battle*: And how is that? *He mocks at fear, and is not affrighted, He ſaith among the Trumpets, Ha, ha*, Job 39.19, &c. It would take off their edg and metal; If men did but conſider and believe how directly their ways point toward the eternal damnation of their ſouls. The Rule of this Examination, or the glaſs which makes this reflexion is the ſevere Law of God which involves all ſinners under a curſe.

That which is required of all Chriſtians is to prove their own works, whether they be wrought in God, in order to their own comfort, *Gal.6.4. Let every man prove his own work, and ſo ſhall he have rejoycing in himſelf*, And this is the ſweet and immediate reward of all ſincere duties, which leave a ſweet taſt, or ſavour behind them, *Heb.* 11. 5. *Enoch* before his Tranſlation had this teſtimony that he pleaſed God: This is that reward, which God gives his people before their tranſlation, as firſt fruits before the harveſt, the unſpeakable comfort of a ſincere duty; nor only his works, but a Chriſtian is to examine his ſpiritual eſtate, 2 *Cor*, 13 5. *Whether you be in the*

the faith, Know ye not that Christ is in you? we should not only be, but know we are, and this by examining, The Rule of which examination is the Gospel, which gives marks and evidences of it.

That which is required of all Communicants is, to examine their fitness and meetness, which is their worthiness to come and eat at the Lords Table, and the Rule of this Examination is the Ordinance it self, or the institution of it, as I have before shew'd, for the graces to be exercised in it, and bespoken by it, are the Rule by which we must examine our selves, whether we have them in us or no, and this self-examination, this particular whereof the Sacrament it self is the Rule, is that I have to insist upon, and therefore I am not bound by the Law of the Text to flie so great a compass, as to handle the common place of self examination in all his latitude, neither will I do it, but only premise certain general practical positions, whereby we may be either moved unto, or directed in the performance of this unpleasing duty, self-examination, and they are these.

§. 3. *Practical Positions to move us unto, and direct us in the duty of examining our selves at all times.*

First, The benefit of self-acquaintance is exceeding great: γνῶθι σεαυτὸν, is one of the old wise sentences, though interpreted by the m

them the proud way, not as Religion teaches, the humble way; of all acquaintances which you can have in this world, this is the neareſt acquaintance, and indeed the hardeſt to get, if we were not unwilling to get acquaintance with our ſelves, the Scripture needed not uſe ſo frequent exhortations: How miſerable are they which purſue diſcoveries, and amaſs knowledge of almoſt every thing, and yet live and die ſtrangers to themſelves? One of the firſt works which the Word and Spirit works in men, is to give them a light to go down into the dark cellar of their hearts, and make diſcoveries; then a man begins to be amazed, and tremble at the ſight of himſelf. It's ſaid of the loſt ſon, *Luke 15. that he came to himſelf*; Self-knowledg is the Schoolmiſtreſs of humility; We are proud, becauſe we know not our ſelves; He that knows himſelf loaths himſelf; He that knows his ſins, ſees neceſſity of Chriſt; He that knows his wants, prays; He that knows his weakneſs, fears and flies to the Rock; He that brings knowledge of himſelf to a Sermon, gathers out of that garden thoſe herbs that are medicinal to him; He that knows his own temptations, avoids the occaſions that uſe to enſnare him; He that knows his own experiences, hopes with patience, when he ſees no light: It's true, the heart is deceitful, and who can know it? But we need not taſte all the water in the Sea to know it to be brackiſh, nor taſte every crab to know the tree; We know the earth well enough, though we never

ver digg'd to the center; no man is bound to number all his sins or thoughts, God hath taught us, that all natural man's imaginations are only evil, continually evil; It's enough to know our selves judgingly, so far as may occasion us to know Christ savingly, whose riches are unsearchable, and cannot throughly be known, and perfectly.

Secondly, A man may be deceived in his spiritual estate all his life-time, for want of self-examination in a due manner, by a right Rule; we are full of self-flattery, and of hypocrisie; we disguise and extenuate our sins, we set a varnish and good aspect on our
Rom. 7. 9 works and vertues: Before his conversion *Paul* thought himself alive, and that he was
Phil. 3. in the right, afterward he calls it, *Confidence in the flesh.* After a man comes into the opinion and profession of Christ, he may be in the case of the Church of *Laodicea*. *Thou sayest I am rich, and knowest not that thou art naked*: The *Jew* outwardly, thinks he is a *Jew* inwardly: The foolish Virgins do not see but that they are wise. I know there is a Rule of certain discerning, but if we put not our selves into the scales, we may seem to our selves to be good weight when we are too light. I do not think that all hypocrites are discover'd to themselves, which is the saddest mistake that can be in the world, never to be convinced, till we hear the word, *Depart, I know you not.* Not that I think that any sincere heart, that is willing to come unto the light, and cries with the *Psalmist*, Psal. 132. 23.

Search

Search me, O Lord, and try me, doth ever periſh in this deceit, for ſuch an one hath Chriſt, and therefore hath life; and we are not ſaved, becauſe we know we have him, but becauſe we have him, Some are in Chriſt, but do not perfectly own it. It's a ſafe errour, but they that think they believe in him and do not, are not ſaved becauſe they think they do, but damned becauſe they do not, and this is a dangerous errour. The Lord put it into your hearts to examine your ſelves, and prove your ſelves, the only way I know to get out of this flattering miſtake.

Thirdly, Men that live in the boſom of the Church, are by nothing more kept out of Chriſt, than the opinion that they have him already. They have a faith which keeps them from faith, and a believing that holds them faſt in unbelief. D. *Whitaker* approves that ſaying of *Melanthon*, That hiſtorical faith infinitely differs from juſtifying faith, and therefore (which I would have obſerved) the *Corinthians* whom the Apoſtle exhorts to examine themſelves, *Whether they were in the faith, whether Chriſt Jeſus was in them*, were not Heathen *Corinthians*, but the Church, profeſſed Chriſtians already, & ſuch as had a faith of profeſſion, & then that Text will prove, that thoſe that have ſome faith may be in the Apoſtles ſenſe reprobates, becauſe they are not in the faith. It concerns us all, that are profeſſed members of the Church as they were; *Can faith ſave you*, ſaith *James*, Chap. 2. meaning a ſuperficial opinionative, inoperative

faith? Alas he tells you of *believing devils*, that by confeſſion of all are damned; Let not this faith keep you from Chriſt, which doth not cloſe you with him, you may be grafted to the ſtock with a ſtring, but it will not knit and live, becauſe it is not engraffed in: So you may be reputed Chriſtians and believers, by an outward profeſſion and agglutination, by that faith you have, but never live ſpiritually or eternally by it, becauſe Chriſt Jeſus is not in you; All the terror of the Law draws no blood; All invitations of the Goſpel move not, And why? Becauſe you lie under the ſhell and ſhelter of this faith and believing, which defeats the operation both of Law and Goſpel, till God open your eyes to ſee thorow it, and bring you to ſee the need of a Chriſtian accepting faith.

Fourthly, There are but two ſpiritual eſtates, and all men while in this world muſt be in the one or other, not in both at once, and they are uſually known by the names of nature and grace, or as Scripture uſually, *darkneſs and light*, *death or life*; This is a compendious Rule, and brings the work of ſelf-examination into a narrow room upon this interrogatory, Art thou in the ſtate of unbelief and unregeneration, or tranſlated into the Kingdom of Chriſt Jeſus? Art thou in the narrow, or in the broad way? There is a great latitude, and many varieties and degrees of men in each of theſe, but from *Rahab* to *Abraham*, from *O ye of little faith*, to

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O woman, great is thy faith, all are under the line of life, and ſo from the beſt flower in natures garden to the ſharpeſt thorn, all under the black line of death; The diſcovery is the ſooner made, becauſe the participation is but into two, goats and ſheep, walking in two ſeveral ways, to two ſeveral ends: You will ſay, Unto which of theſe will ye reckon them that are *in tranſitu*, as it were, in the birth, in the paſſage? I ſhould ſay, that as we reckon the day-break to the day, and the embryon of a man is reckon'd to humane kind, and the contracted woman is called wife; ſo though I love not to diſtinguiſh of theſe moments; yet if any day-break of light, and ſeed of faith or good deſires, any little of Chriſt appear in any, I ſhould reckon them to the happier part the regenerate, for they are ſmoaking flax, and bruiſed reeds under the ſweet promiſes of Chriſt, to be blown up, and to be ſtrengthned, and ſo would I have them comfortably in their ſelf-examinations to reckon themſelves: As likewiſe all men in the world may compendiouſly reckon themſelves under ſin and wrath, and in a ſtate of damnation, upon and by the argument, which is the convictive argument of the holy Ghoſt, *John 16. 9. All men are under ſin* that believe not in Chriſt, *Of ſin, becauſe they believe not in me*, and it reaches all the world: Not believing in Chriſt proves every man under ſin, if not *propter infidelitatem*, for their unbelief, therefore *Thomas* and other Schoolmen deny it, as to them, that never heard of

Chriſt, yet *ratione infidelitatis* by reaſon of their not believing, *The wrath of God abides upon them*, as all confeſs, and as the Scripture ſpeaks. Theſe four things may ſerve as motives to this duty of ſelf-examination, and there are two more that rather look like directions therein.

Fifthly, The Rule of this ſelf-examination muſt be (according to the properties of a rule) a known and certain inflexible Rule, that is not partial to or againſt us; for how ſhall we proceed from examination of our ſelves to judg our ſelves, *v.*31. if the proceſs be not regulated, ſo as the judgment may be true and certain; therefore the word of God muſt be that Canon or meaſure, by which, if we will not be deceived, we muſt be tried, for that muſt judg us another day; by a falſe ſtandard, or a falſe touchſtone, or falſe rule we diſcern nothing; and therefore when thou goeſt about this work, baniſh all thy own flattering reaſons, all other mens fooliſh and fraudulent comforts and counſels; Let the word of God ſit upon thee, and ſtand or fall before that Tribunal; Seeſt thou not how the Phariſee flatter'd himſelf, judging himſelf by his own traditional exerciſes? The young man flatter'd himſelf, *All this have I done*; *Paul* ſhows upon what confidences he flatter'd himſelf, and indeed every man will be in good eſtate, if he may judg by his own fancy, flattery or conceit, but falſe *mediums* beget but fallacies in the concluſion, and our ſouls are betray'd and undone

undone by *Lesbian* rules; A sincere heart will not stand to that test, knowing that flesh and blood may speak good to me, as the false Prophets to *Ahab*, and the word of God speak evil, as *Michaiah* did unto him; God is not pleased that any man should bear false witness against, or for himself; We may neither proudly and partially acquit our selves upon false and flattering perswasions, nor on the other hand deny the least evidence of grace, and of the Spirit in our selves, wherein the godly do often deserve blame by slighting and undervaluing the work of grace in their hearts; There are proud self-complaints, as well as self-flatteries; The Word is the most impartial Judge of our state, or of our actions,

Sixthly, It's necessary to stick upon the work of self-examination, until we bring it to an issue, and be able to make a judgement upon our own selves, for we are apt to pull off the plaister, when it begins to smart before it hath done its work, and are unwilling to set up all our reasonings, and bring them to a *non plus*, and so we never know our selves, never judge our selves; sometime a man is Sermon-shaken, and his heart begins to tremble, and to question with it self, and if he would but follow the stroke he might come to find out his condition, but he lets the iron cool again, and *Felix* when he trembled, he dismisses *Paul* till another time; This the Apostle shews us in these words, *James* 1. 24. he goes away from the *glass*, *and straightway forgets what*

manner of man he was, and therefore he saith, we must look into the glass, and continue therein, resolving to be deaf to flesh and blood, friends, carnal counsels, and by the Rule of the Word to bring the Question to an issue, whether *pro* or *con*, for us, or against us.

§. 4. §. 4. *Considerations about examining our selves in order to the Lords Supper.*

I have laid down these six Rules, which are of good use, and great service in the examination of our selves at all times, or at any time. Now I come to the particular business of the Text, which is self-examination, in order to our worthy coming to the Lords Table, for that's the work which lies before us; And for your better instruction, I shall draw down your thoughts in order to the point, by certain considerations.

1. The Rule of this self-examination is the very Ordinance according to Christs Institution heretofore recited; You see the Apostle doth not particularly number or rehearse what the graces, or what the requisites are upon which interrogatories the examination must be made; He saith not, Let a man examine himself of this, and of that, but *Let a man examine himself*; The reason is that which I learn from *Chemnitius*, That if the Ordinances be the Rule by which the examination is to be made, then it will follow, that what such a representation of Christs death and sufferings, and such a demonstration of

Chem. exam. de Euchar.

Gods

Gods offended Justice, as is here made, what such an offer and exhibition of Christs body and blood unto us, for communion thereof, doth bespeak and require of us; that frame of spirit, those affections, those graces are requisite unto the Communicant, which what they are hath been already deduced from the nature of the Ordinance it self, and by me declared.

2. They being known what they are, it follows that a man examine himself, whether they be in us, for else we cannot come suitably to the Ordinance, nor take and eat the body and blood offer'd to us, the effect and fruit of self-examination being to know our own selves, 2 *Cor.* 13. 5. *Whether Christ be in us, Whether we be in the faith*; To know what graces are required, is no point of self-examination, but whether we be in some measure furnisht with them or no; and by the duty enjoyned it is easily infer'd, That a man may know whether he have those graces, for else all examination were unprofitable and vain, and know they are by reflexion and insight into our selves, as a man knows his thoughts, his own purposes, his meaning, and can tell them to another being asked; so we may know the graces and workings of the Spirits in our hearts, *Qui credit, sidem suam videt in corde suo*, saith *Austin*, that is, except such a darkness and smoak be within, that they appear not, as sometimes clouds arise and cover the face of the Sun, but that is not for want of an eye, but for want of clear-

Aust. de Trin. l. 13. c. 1.

ness in the object, and then if there be a vapour upon the glass, it makes no reflection; And there is a great reason that men should not only have the graces required, but should by self examination know that he hath them, because otherwise he might blind-fold, and at all adventures rush upon the Ordinance, and eat and drink damnation to himself.

3. Because a man can only then be said to know he hath the graces required, when he doth discern and distinguish them from all counterfeits or semblances that are like, therefore is self-examination necessary: For as gold hath copper a counterfeit of it self: so have all true graces something like themselves, and called by their name, which are not right, but some slighty ore lying nearer day; As there is a faith called which is not faith, a repentance which is not repentance, a love of God which is not the love of God, a sorrow for sin which is not a godly sorrow, there is meekness, not a grace, but a moral virtue, &c. And therefore examination of our selves is both necessary and difficult, that we take not *Leah* for *Rachel*, and so come to the Lord's table to no more purpose than he that goes to the market with a brass shilling, which he thinks to be good mony.

4. Then we have this privilege, *And so let him eat of this bread*, &c. When we by examination find that we have, though but a seed or spawn of those right and genuine graces which are differenc'd and distinguisht from

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all ſemblances and counterfeits which are called by the ſame name; If every faith confeſſing Chriſt were ſaving; If every *nollem factum*, I am ſorry, were true repentance; If every mans ſaying *dolet*, it grieves me, were godly ſorrow, there are few or none that could be called unworthy, but there is a difference that makes diſtinction between ſemblance and truth, which few do find in themſelves, becauſe they reſt in generals and equivocals. I have in a Sermon upon this point formerly given the Characters of true grace, and need not ſay it over again at this time. Let every man examine the truth of his graces by theſe Characters, and ſo make uſe of this privilege, *Let him eat, &c.*

And if I might give you the *Iliads* in a nut-ſhell, theſe are the differences and the characters.

§. 5. *The Differences between true Grace, and what is not ſuch.* §. 5.

The Difference between Nature & Grace is,

1. Nature begins all his actions from, and refers all unto ſelf, pride, profit, pleaſure, glory, common honeſty of men to men; Grace hath this Character, it turns the face of, and ſets a byas on the heart, whereby it intends, aims to ſeek to pleaſe, to know God, and therefore diſcovers that we ſaw not, that emptineſs of, and enmity to God which is in us; In a word, it ſets up Gods intereſt above ſelf, which nature cannot do.

2. Between

2. Between knowledge and knowledge. There is a special knowledge of God and of the Word, which is large and beautiful, but the character of true knowledge is affection, as the light that's joyn'd with heat and assimilation of a man to that he knows, forming and conforming to the image of God, *We are changed into the same image; We shall be like him, for we shall see him*, 1 *John* 3. 1.

3. Between faith and faith. There is a Christ-confessing, a Christ-acknowledging faith, *Alii cogitant pii credunt*, saith *Austin*, but the character of true faith is, That it accepts of, and closes with Christ himself, both as a Lord and Saviour, and that upon Gospel-terms, to deny self, and take up his Cross, and be his, and this faith is inseparable from holiness, or a godly life, never to be found in a wicked or unregenerate man.

4. Between Repentance and Repentance. There is a Repentance like to that of *Judas*, full of anguish, a tormenting anguish of spirit; But the character of repentance unto salvation, hath the rise of it from godly sorrow, which feels love, the nature of it is a purpose to sin no more, but to cleave to God, the effect of it is fruit unto holiness; Conviction, contrition, conversion, make it perfect.

5. Between Love and Love. There is a love of God arising from self-love, so one Publican loves another, as a Benefactor: But the character of true love is, that it rises from sense of his first and saving love to us lost sinners,

ners, and carries us on to desire him, to delight in him, to have fellowship, to be in friendship with him, and to be like him.

6. Between Desire and Desire. There is a desire of salvation to be out of hell, a desire of grace meerly as a sign and security for heaven to ease our painful anguish; But the character of true desire is sanctification as well as salvation, grace, not meerly for a bridge to heaven, but for Union, Communion and Conformity with, and unto Christ Jesus.

I will proceed no further, this is a taste of what I before delivered; These are the graces of a Communicant; These are their Differences and Characters; These lead you on to the priviledge granted, *And so let him come and eat, &c.*

Great Use may be made of this point, and the Use is rather to be made by you than me, for so the Text, *Let a man examine himself*, but I will point you to it in a word or two.

§. 6. §. 6.

You see your duty, and you see the privilege, *So let me eat.* Let me exhort you to perform this work carefully, conscionably. I have said enough, to move you, enough to direct you, the benefit is great, the means to obtain the benefit, to escape the danger is this; If you find sin, labour to bring repentance; If you need a Saviour, come and take him as freshly bleeding, but bring thirst and faith *Use*

faith with you; Have an eye to the Serpent on a pole, reſt your ſouls as the Dove did upon this Ark, a crucified Chriſt; but do not deceive your ſouls, by a ſlight performance; Call your lives and ways to the bar: Examine, judge your ſelves; do not neglect becauſe no body ſees you, there is a God will ſearch out your ſin, and judge alſo; You have great employments, make opportunity, you are in ſuits, one Ordinance of God doth not diſable another, you may lawfully purſue your right, and yet purſue peace, and keep charity: If you ſuffer wrong, forgive, it's glorious: If you do wrong, *leave your gift at the Altar, and be reconciled firſt*, that's more glorious; Set apart time, ſet apart your ſelves, Commune with your heart in your cloſet in ſilence, no man caſts up his accounts in a croud or throng, you need no other buſineſs while you do this; Seek of God by prayer and faſting a ſelf-ſearching heart, and do it as if ye were to die; make the accounts between God and your ſouls even, and ſequeſter your ſelves to that purpoſe; for ſo when you caſt up your accounts, you uſe to ſhut up your ſhops.

2. That Donatiſtical principle of ſeparation from Congregations or Churches, wherein there is a mixture of worthy and unworthy, doth from hence receive ſome check; for a man is to examine himſelf concerning his fitneſs, and if he eats unworthily, he eats damnation or judgment to himſelf, and therefore a private member hath here no call or warrant to examine the fitneſs of others, nor do they that are unworthy eat judgement to him

him, but to themſelves; But of this I have already ſpoken at large.

§ 7. *Of the Miniſters examining Communicants before Admittance.* §7.

I know you will ask me, what I ſay to that examination of men and women, competents or candidates of this Sacrament, which hath been obſerved in your Congregations of later time; for the exploration only of their competency of knowledge in order to their Admiſſion to the Lord's Table; I profeſs my hearty ſorrow for the rents and diſcontents which have enſued, nor will I ſtand up to juſtifie any ſcandalous procedure, which hath armed any man with argument or indignation, but ſhall clearly without any fraud or prevarication declare my opinion upon the thing it ſelf.

1. I do not enforce it upon this Text, which doth not intend an Examination meerly by propounding Queſtions, but a finding out of our ſpiritual eſtate, and of that whole fitneſs and meetneſs required of us in order to our acceſs to the Lord's Table; that in queſtion was an exploration by queſtion, touching knowledge, competent or ſufficient; This in the Text is required before every Sacrament, that but once in order to firſt Admiſſion, and therefore as I prove it not by this Text, ſo I muſt needs ſay, it is not diſproved by it; And therefore they that infer from hence againſt all Examination by others, muſt neceſſarily deſtroy all Catechizing, whether by Parents, Maſters or others, which cannot be; Every man

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is bound to examine himself, but not bound from examining others that are under his charge, for then he should be bound from his duty, and therefore it holds not negatively, that no man may examine another, and so both parts may let this Text rest.

2. The Church of Christ did never hold her self unconcerned in the admittance of members into her society. In the primitive Churches, when men of years came in unto the Church from Idolatry and Heathenism, they passed a severe test, and were catechized a long time before they became competents for Baptism, and at their Baptism had questions propounded, and by them answer'd, as touching their faith and purpose of life, and having past the test, then it was needless at the Supper, except they fell into gross sin, but that case and ours is different, when all are baptized in infancy, and therefore must be catechized and instructed in the fundamentals of Religion, and have the test of the Church before they come to the Lords Table, or else never.

3. Therefore in all Gospel-Churches, we may find footsteps of this exploration, look into the *Romish* and Popish way, they have auricular Confession, which is a mixture of tyranny and superstition, but the people must pass this test, which did not they ignorantly take for an easie way of pardon of sin, they would be sensible of as extream slavery; and it's *Paræus*'s observation, That this Confession was of old instituted *ad hanc probationem*, for this

this trial or probation of mens fitneſs to this Sacrament. The *Lutherans* have ſuch a way of Examination and Confeſſion too, as *Chemnitius* confeſſes; And tho *Auguſtan* Confeſſion, as *Bellarmine* notes, is plain for it, *Nulli admittuntur niſi prius explorati*; And ſo in *England* it was ordered, *That no man ſhould be admitted that had not learnt his Catechiſm, &c.* I do not bring theſe inſtances to any end, but to cry down the ignorant opinion of novelty and ſtrangeneſs; For if we in *England* had followed our own Rule, it had not been ſuch a ſtranger as it now ſeems,

4. The intent and end of this Examination in queſtion was, partly that thereby the Church might know her own members, and their due qualifications, partly that there might be a help to prepare, and put into the way ſuch as could not examine themſelves; For if the Church ſhould afford her Communion to all at all adventures, to what ſcandal and contempt ſhould ſhe proſtitute her ſelf and the Ordinance, there would be no wiſdom in making her Communion like that of a common Inn, where known and unknown are all alike; Not would there be charity to ſuffer blind folks to run into an open pit, and ruſh on the ſword-point; You may obſerve how willingly a patient will anſwer a Phyſician queſtioning him about his bodily eſtate; And a client his counſellour queſtioning him about his title or cauſe, becauſe both are in order to advice, and help of them that cannot

not help themselves, and such is this, if it were so well interpreted; but mis-representation and prejudice judges otherwise, for men look upon it as a dominion over their faith, not a help to their weakness, especially if they see a distance kept, and authority assumed; They look upon it as an arraignment, and take themselves to come to a Bar or Tribunal to be examined upon delinquency, which kind of distances I like not in such a business as tends to society and communion, where poor and rich *are all one in Christ Jesus*; And if any man through mistake have conceived, That this doth but set up a Tribunal upon him, to dive into his breast, to extort his secrets like an auricular confession; I blame him not of his backwardness to appear, for so should I, for I abhor both that tyranny, and that superstition, but if no more be but that the Church would know my faith or help my ignorance, I see not but I may conclude with M. *Hooker*, a man I know of reverence with you in his fifth book of Ecclesiastical Polity, who in answer to M. *Cartwright* upon this point, hath these words, *The Examination of Communicants when need requireth for the profitable use it may have in such cases, we reject not*; And so *Parens*, *Examen publicum aut privatum non respuimus modo absit tyrannis, &c.* so as tyranny and superstition be kept out. 1 Cor. 1.

Give me leave upon those words of Master *Hooker* to infer and say,

1. To them that ask for a direct precept or injunction

injunction for this in the New Teſtament: I anſwer, That 'tis a point of order, not of faith; *It's of profitable uſe*, ſaith *Hooker*, *not of abſolute neceſſity, for then I muſt be examin'd too, and it would extend to all the world, as well as us, and yet you exact it not at Miniſters hands, not man of known ſufficiency, Therefore it's not of abſolute neceſſity, but of order, I mean not of neceſſity to worthy receivers.*

3. In ſome caſes profitable; and I muſt tell you we were in a ſingular and particular caſe here in *England*; for you know men and women had been by Law compell'd to receive the Sacrament ſo oft in a year, which compulſion was to diſcover Recuſancy, which with the neglect of catechizing, brought in a world of people blind and unworthy, the Remedy and Reformation of which inveterate abuſe, and the prevention of Separation from our Churches (had no order been appointed) which muſt have univerſally followed by the neceſſity of the thing, and inſtigation of them that lay on the advantage, were ſuch reaſons as could enforce no leſs; Nor do I know how poſſibly otherwiſe the matter could be remedied or redreſt, and it was not intended to deſpiſe any that had right before, and had been long admitted.

3. The principal thing is, that the end of this examination be obtained, though the form or manner be not punctual, as namely, That a man have competent knowledg of this Ordinance, and be ſo known to have, whether by good teſtimony of others that are able,

or by our acquaintance, or by conference, or he is a Learned Man, a knowing Man, a Minister of the Word, which may be justly presumed to have due knowledge, as *Paul* presumed that *Agrippa believed the Prophets*. I say in these cases, the end of Examination is attained: Nay, if one should come and declare himself by confession of his Christian faith, and purpose of life without any Question propounded or asked, I should not so doat upon Questions and forms of Examination, as not to pass such a one for a knowing man, because I have attained the end of all Examination, which is, I know, that he hath knowledge competent, not that I would encourage any man to break a wholsom order, or establishment; for the Scripture requires, and the Apostle enjoyned to *see order in the Church*, *Col.* 2. 5. But that I would principally intend the thing it self above the form, not denying the right which he hath by his knowledg and profession, nor thrusting him upon a separation meerly upon a form, except in one case, that a man intend to break a publick order, and to destroy it by his example; As if a man tear my hedg upon a just occasion, I take no offence, but if he purpose to let all the Swine into my corn, I should oppose him.

4. I could wish that all Examination were bounded and limited to such Questions as are of necessity to this Sacrament; There were printed some few Questions and Answers, as the rule and bounds of it some five or six years

years ſince; For I dare not truſt the diſcretion of all men without a gage; And if any man ſhould aſk me ſuch a Queſtion as is not neceſſary, for a Scholar to know, or to pry into my ſecrets, I ſhould, though I could anſwer, crave excuſe. I am afraid of, and terribly hate auricular confeſſion, I love no ſtep toward it, and therefore I would not anſwer upon my own liberty.

5. Though ſome will ſay, I can declare my ſelf to my Miniſter, but not otherwiſe. I confeſs the Paſtour hath the greateſt account to make of his people, and is moſt concerned: But what if the Church will not truſt him with that report, as all Miniſters are not to be truſted with it, ſuch is their looſneſs in this point, and too much facility? And were I to chuſe, I had rather do it under the eye of witneſſes, eſpecially in converſing with women, whom though in one regard, their modeſty hinders to ſpeak before others, yet in other regards it is matter of occaſion to them that are ill minded, which muſt needs be avoided, providing things honeſt, not only before God, but men.

6. Laſtly, Let men lay conſcience to the point, and ſet by paſſion and prejudice, both examiner and examined, and in humility and meekneſs deny themſelves, to keep up ſome face of order in theſe broken times; Let your thirſt to this Sacrament carry you thorow a thorn-hedg, and I on the other hand ſhall ſtoop low, rather than a thirſty ſoul ſhould want the Sacrament, or be thruſt on

the Rock of Separation, and so we shall meet at the end, though differ in the way. It should be a very sorry answer indeed, that I would not make the best of, and (I hope) you would not make the worst of any errour or infirmity in me: I know Order in an Army (as he says) kills no body, yet without it they are a Rout, and not an Army.

FINIS.

The TABLE.

A

ABuses *in Ordinances no ground for separation.* 34
Actions *in the Lords Supper of* { *Christ.* 9 / *Communicants.* 105

B

BRead *must be broken, and why.* 98
Benefit *of worthy receiving,* 350
1. *Generally.* 1. *It is of higher nature then the Elements of themselves can convey.* 355
2. *Blessings of the Covenant are sealed, and graces of the Covenant improved.* 356
2. *Particularly.* 1. *What God conveys:*
1. *Christ and his benefits.* 359
2. *The Covenant sealed.* 362
2. *What believers receive.*
1. *The Body and Blood of Christ.* 364
2. *Remission of sin.* 365
3. *Communication of greater proportion of Gospel-spirit.* 367

C

COvetousness *cause of* Judas *Treason.* 45
Counsel *of God fulfilled by wicked instruments,* 65
Consecration *of Elements, by what words.* 91
Cups *divers in the Passover.* 88

D

Discipline, *what to be done where it cannot be duly administred.* 247
Discerning *the Lords Body, what it is.* 377
Danger *of unworthy eating.* 385

E

Elements, *what they signifie,* 82
Must be taken severally. ib.
Were severally blest. 85
By what words consecrated. 91
Ought to be consecrated only by a Presbyter. 93
Changed only in their use, 84
Whether given by Christ immediately to al. 102
Inward signification of them. 130
They work not physically. 297
Examination *of our selves required to right participation of the Lords Supper.* 393
Examination. 3.
1. *Of Men.* 396
2. *Of Christians.* 397
3. *Of Communicants,* 398
Motives to, and Directions for it, ib.
Examination *by Elders.* 413

F

Fasting *not necessary before the Lords supper.* 32
Fitness *for the Lords Supper, wherein it consists.* 310
May be set too high or too low. 311

G

Graces *to be exercised in Communicants.* 322

1. *Knowledge of the Nature, Use, End of this Ordinance.* 323
2. *Christ-receiving faith.* 325
3. *Repentance.* 327
4. *Spiritual appetite after Christ.* 330
5. *Love to fellow-members.* ib.
6. *Thankfulness.* 331
Grace *that is true how differenced from counterfeits.* 409
Guilty *of the body and blood of Christ. What.* 381
Ground *of worthy receiving, and of the Churches admission different.* 382

I

Jewish *writings and customs needful to expound the New Testament.* 2
Institution *best rule for Reformation.* 38
Words of it explained. 124
Irreverent *carriage reproved.* 309
Judas *intended not Christs death.* 63

K

Knowledge *of the Nature, Use and End of this Ordinance required in a Communicant.* 323

L

Lords-Supper, *Elements of it taken from Passover.* 2. *Who capable of Worthy receiving.* 23
Occasional circumstances not obliging. 24
Christ the Author of it. 53
Why instituted at night. 70
After Supper. 73
Little before betrayed. 74
An Ordinance of Fellowship. 96

What it exhibits. 135
An inner Ordinance only for believers. 156
The end of it, the remembrance of Christ. 157
Occasions of the neglect of it. 165
How obstructions may be removed. 170
How our minds should be exercised in it. 173
The great work of it, to shew Christs death. 185
An Ordinance to be repeated. 190
Must continue till Christ come. 193
A barred Ordinance. 202
Who ought to be debarred. 212
Not a converting Ordinance by Institution. 275
Yet may occasionally convert. 278
Love-feasts, *how abused.* 33

M

MIxt Communion *no ground for separation.* 360
Motives *to endeavours after right participation.* 334
Motives *to self-examination.* 398

N

NEcessity *of teaching and learning the true meaning of the Lords supper* 179

P

PApists *must have faith of miracles.* 96
Passover *represented Christs death.* 4
Why so called. ib.

Whether a Sacrifice. 6
Christ our Passover. 7
It looks { *Backward as a remembrancer.* } 8
ed { *Forward as a type.* }
How it resembles { *Christ sacrificed.* 10
Christ in the Sacrament. 15

Preparation for the Lords Supper. 105

Q

Qualification *for worthy receiving, false and insufficient.* 139
Qualifications *of remembrance of Christs death.* 140

R

REmembrance *of Christs death.* 159
To whom it is made. 162
Rites *and gestures spurious in the Lords Supper.* 99

S

SAcrament *and Sacrifice how differ.* 7
Sacrament *must resemble the thing signified.* 117
Consists only in the use. 119
Scriptures *necessity.* 45
Separation *not grounded on* { *Abuses in Ordinances.* 33
Mixt Communions. 260
Sign *taken for thing signified.* 9
Sins *of* Judas *and Disciples how differ'd.* 66
Sins *scandalous, what.* 236
Sins *notorious, what.* 237
Socinian *errour.* 133

T

Transubstantiation, *its rise.* 143
Arguments against it. 145

U

Unworthy receiving *a great and dangerous sin.* 370
The cause of the sin, Not discerning, *&c.* 376
Aggravations of the sin. 382
Danger of it. 384
Dangerous to Church and State. 388
A godly person may receive Unworthily. 318

W

Worthy *and unworthy receiving,* 51, 199, 292
Worthy *receiving not to be measured by success.* 294
What required to it. 315
Benefit of it. 350
Who capable of it. 43
False qualifications for it. 339

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